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SKI
Freemds

54

May they who are not Mason
never forget themselves so much
to Censure, that which they k
nothing about.

Masonry, Not Mason

I preach, were, the words of
Divine in Hagerstown on
24th June 1822

Wm H McCannon

Read 8 Dec in masonry

ry 25th 1819

THE

FREEMASONS' LIBRARY

AND

GENERAL AHIMAN REZON;

CONTAINING

A DELINEATION OF THE TRUE PRINCIPLES

OF

FREEMASONRY,

SPECULATIVE AND OPERATIVE, RELIGIOUS AND MORAL.

COMPILED FROM THE WRITINGS OF

THE MOST APPROVED AUTHORS,

With notes and occasional remarks.

BY SAMUEL COLE, P. M.

Of Concordia & Cassia Lodges, P. G. S. of the G. L. of Md. K. T. K. M. &c.

In principio erat Sermo ille, et Sermo ille erat apud Deum, eratque ille Sermo Deus.

Evangelium Secundum Joannem.

At first she will walk with him by crooked ways, and bring fear and dread upon him, and prove him by her discipline, until she may trust his soul, and try him by her laws. Then will she return the straight way unto him, and comfort him, and shew him her secrets.—*Ecclesiasticus.*

BALTIMORE:

PRINTED AND PUBLISHED BY BENJAMIN EDES.

1817.

2017.
Gc

DeWitt Clinton
Th. Smith Weld
John H. Lynde
Philip P. Eckel

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1817.

54781B

District of Maryland, ss.

BE IT REMEMBERED, That on the twenty-seventh day of October, in the forty first year of the Independence of the United States of America, Samuel Cole, and Benjamin Edes, of the said District, have deposited in this office the title of a Book, the right whereof they claim as Proprietors, in the words following, *to wit:*

SEAL.

"The Freemasons' Library, and General Ahiman Rezon; containing a "delineation of the true principles of Freemasonry, Speculative and Opera-"tive, Religious and Moral: compiled from the writings of the most approv-"ed Authors, with Notes and occasional Remarks. By Samuel Cole, *P. M.* "*Of Concordia and Cassia Lodges, P. G. S. of the G. L. of Md. K. T.* "*K. M. &c.* In principio erat Sermo ille, et Sermo ille erat apud Deum; "eratque ille Sermo Deus—*Evangelium Secundum Joannem.*—At first she "will walk with him by crooked ways, and bring fear and dread upon him, "and prove him by her discipline, until she may trust his soul, and try him "by her laws. Then will she return the straight way unto him, and comfort "him and shew him her secrets.—*Ecclesiasticus.*

In conformity to an act of the Congress of the United States, entitled, "An act for the encouragement of learning, by securing the copies of maps, charts and books, to the authors and proprietors of such copies, during the times therein mentioned;" and also to the act, entitled, "An act supplementary to the act, entitled, an act for the encouragement of learning, by securing the copies of maps, charts and books, to the authors and proprietors of such copies, during the times therein mentioned, and extending the benefits thereof to the arts of designing, engraving and etching historical and other prints."

PHILIP MOORE,
Clerk of the District of Maryland.

SANCTION OF THE GRAND LODGE OF MARYLAND.

WHEREAS, By a Resolution of the GRAND LODGE of Maryland, Brothers P. P. ECKEL, H. S. KEATINGE, W. FRICK, E. G. WOODYEAR and G. R. STEWART, were appointed a Committee to superintend the publication of a new edition of the AHIMAN REZON, proposed to be published by Brother SAMUEL COLE, under the title of the *FREEMASONS' LIBRARY*, and to give the same the sanction of the GRAND LODGE:

BE IT KNOWN, That said Committee having examined said Work, do find it, in every respect, worthy of the sanction of the GRAND LODGE, and consequently recommend it to all masons, as a *Faithful Guide*.

PHILIP P. ECKEL,
HENRY S. KEATINGE,
WILLIAM FRICK,
EDWARD G. WOODYEAR,
G. R. STEWART.
} *Committee.*

[*A note, of which the following is a copy, was received by the* Compiler *before the Grand Lodge Committee (of whom the writer is a member) were called upon for their opinion and sanction of the Work. I take pleasure in annexing it to the foregoing Certificate.*]

RESPECTED BROTHER,

I have perused your manuscript copy of the "*Freemasons' Library, &c.*" with much satisfaction. Your arrangement of the different degrees in Masonry is judicious, your selections from different authors pleasing; and your quotations from Holy Writ, useful and instructive. As far as I am capable of judging, it is the best work of the kind I have seen: believing, that it will serve the experienced brother as a useful remembrancer, and the *young beginner* in Masonry as a correct and pleasing instructor. Your Brother,

PH. P. ECKEL.

PREFACE.

The length of time which has elapsed since the first publication of a Maryland "Ahiman Rezon"—the very limited edition of that work, and the many important facts which have since occurred, in the history of Masonry in Maryland—seemed to render a work like the present a *desideratum*. At the solicitation of a number of worthy brethren, whose able assistance and co-operation were promised and faithfully given, I was induced to undertake this compilation. It was "begun, continued, and ended," amidst the bustle of an active business, which left me but little leisure, to attend to inaccuracies, of arrangement, or style, and which has necessarily delayed its appearance much beyond the expected period of its publication.

To the kind and indulgent members of the Fraternity, little more, I trust, need be said, to palliate the imperfections of the work now offered to their notice. I do not profess to be a writer; nor should I now have intruded myself before my brethren, in that character, had I not reposed too much confidence in their *benevolence*, to dread their *criticism*. The truth is, I have received such valuable aid in the prosecution of my labours, that I have had little more to do, than to abridge, arrange, and set in order, the many books and manuscripts, which have been placed in my hands. This has been done, in such a way as appeared best calculated to illustrate and explain the several degrees of the Order.

With respect to any hope of pecuniary emolument, I must entreat my brethren to believe that no such sordid motive entered into my views—I am a *Mason*—and am in love with *Masonry*; and no man, who is duly impressed with the proud pre-eminence of this noble Order, this radiant emanation of Divine Love, can feel the chilling influence of avarice. No!

the precepts of our Institution, the laws of our Founder, the universal practice of our members, forbid the grovelling idea of selfish considerations. The Temple of Masonry bears on its front the impress of an Almighty Builder—the tide of time has dashed against its walls in vain—the storms of persecution have passed over it with harmless fury—the shafts of malice have fallen, innoxious, at its threshold—the assaults of its foes have ended in their own disgrace. What, but the work of a Divine Master, could thus have withstood the all-subduing influence of time, the rage of human passions, the ceaseless revolutions of all mortal things!—

I cannot, perhaps, conclude this short address in more appropriate terms, than those to be found in the following extracts of a letter, which was kindly put into my hands a few days ago, by a much esteemed and distinguished member of our Fraternity. The brief analysis which it contains of Masonry, cannot be too deeply impressed upon the minds of all, who are, or would become, Free and Accepted Masons.

Natchez, May 27, 1817.

"Your friendly letter of the 22d ultimo, I have had the pleasure to receive —I thank you for the expressions of brotherly kindness therein, and shall pray Almighty God to enable us, in future life, to know, feel, and enjoy every masonic blessing within our reach.

"Wait a time with patience" until I present before you the outline of my masonic life. From an early period I became in principle a mason, and availed myself of the first opportunity of initiation, and in the first degree perceived, that inappretiable blessings were before me, solemn and extremely important principles of divine truth were inculcated. In the second degree I obtained rules to reduce to practice the principles of the first. The third degree afforded a rich treasure of theoretical and practical morality, enabling the candidate to regain the image of the divine "*Alcim*," surmount every difficulty, and scale the mount of God. In the M. mason's degree I obtained a plan "well ordered in all things" to avert the evils of any disorganizing power, and prevent the calamities of poverty and want. As a P. M. I learned the true art of governing myself, and those over whom I should be appointed to preside. In the M. E. Master's degree I was carried back to the time when the temple was finished, the capstone brought forth with shoutings of "grace, grace to it," the ark safely seated, the M. E. masters prostrate before the Eternal, praising his goodness and mercy, and the fire

of heaven not only burning on the holy altar, but in the hearts of the worthy; my heart was touched as with a live coal from the altar, and I could not but exclaim, "glory to God in the highest."

In the R. A. mason's degree I beheld myself exalted to the top of Pisgah, an extensive scene opened to my view of the glory and goodness of the M. E. H. P. of our salvation. I dug deep for hidden treasures, found them, and regained the omnific word. In the order of Melchizedec, a degree of Priest hood was presented to me more excellent than that of Levi, a surety of a better testament—holy, harmless, and unchangeable. Still pressing forward for the prize, I obtained the beautiful and interesting degree of the "select mason," in which I received a golden chain of traditional knowledge extending from Enoch to H. A. elucidating and explaining many important subjects heretofore obscure. Several minor degrees were communicated, and to close this part, I received the ancient degree of the Mediterranean, a degree extremely useful and valuable to a seaman. Here I made a pause in my researches into antiquity.

After resting a few months, my mind hungered for more of the rich viands of divine truth, I became a K. R. C. a degree really connected with the R. A. as it exhibits a continuation of the same pious labours. Changing my warlike furniture. I became a pilgrim, and with my staff, scrip, and sandals, travelled to the awful dome of the K. T. and sued for admittance, I gained it; trod the paths of my redeemer, drank the bitter cup, was crucified with him, and triumphed over death and hell. To this solemn degree was soon added that of Malta, where my masonic career stops for the present.

Masonry with us is in prosperity, as it will always be where its professors are intelligent and faithful. With Isaiah I can truly say "the wilderness and solitary places are glad, the desert rejoices and blossoms as the rose."

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ADDITIONAL HYMNS AND

When Earth's foundation, &c
Let Masonry from pole to po
Give thanks to God most hig
Un o thee great God belon
Knight Templar's Song.

THE

FREEMASON'S LIBRARY.

ORIGIN OF MASONRY.

To proclaim and encourage virtue, in whatever form it may appear, is truly laudable, and will always meet with the approbation of the good in this, and every other country. Such has been the endeavour of FREEMASONRY, from the earliest periods to the present day.

When the wild savage leaped from his den, in all the horrors of barbarian ferocity; and men knew no rights but those of the strongest: FREEMASONRY, shackled, but not destroyed, exerted itself in filial tenderness, parental regard, an adoration of some deity, and gratitude for benevolent actions.

In the dark pages of primeval history, when mad ambition rashly overrun the bounds of property, trod uncontrouled the barren wilds of savage freedom: it was then that the Originals of our present Order, framed the rude but glorious superstructure of the moral world: and we plainly perceive that MASONRY has in all ages been instrumental in ameliorating the condition of the human race.

The disciples of Religion and Vitruvious, have in all ages gone hand in hand; and we see the moral and divine precepts of the gospel have, from time immemorial, been introduced under the symbolic expressions of *Masonic* art.

FREEMASONRY (or VIRTUE, its christian name) to correct the ferocious manners of men, to tame th age cruelty, convoke their synod, frame their laws, a a sort of magic power, convert the lawless robber peaceful citizen: 'Twas the order of Philanthropy speak more modernized, of *Freemasonry*.

The structures of humanity were often crazed by roads of barbarian fury, mutilated by the ignorant and, in ancient times, often prostituted to the service ecclesiastic council; where debate, rancour, and anir with daring projects, were too often seen, through the veil of clerical dignity. The religious, it is well l ingrossed in the early ages of christianity, the whol of general knowledge, together with christian lea and whatever mankind might be possessed of, flowed t the channels of intolerant zeal, and religious pre The ignorance of monkish transcribers has been a very judiciously detected, in a former Masonic Tre and I fear they have been less merciful, respecting t dinal expression *Philanthropy*, erasing the four first and inserting *Mis*, exposed to the world that horrid tion of Letters, MISANTHROPY.

From this mistake alone religious persecution rage nage strewed the plains with the mangled bodies of ble ancestors, laid waste the ripening fields of gold vest, and devastation raged, until the Masonic spiri open the monastic prison and exposed the holy ch them has the original expression ever been held sacr

From that period the clouds of darkness began t pear. Virtue travelled westerly, and meeting with has now fixed her seat, with imperial greatness, *Grand and Subordinate Lodge of North America.*

It is a public misfortune, that the purity of mann Society, which exceeds every other, should not be m erally known among all ranks, especially the lower the people have been long ignorant of the Masonic pri Virtue, when hunted from her abode on the Cont Europe, seems to have formed her only phalanx in th ty: to wipe the tear from the eye of distress, to c heart of the unfortunate, clothe the naked, feed the h and prevent, by anticipation, the wants of the unfort has always been the practice of Masons.

*See Annotations of Mr. Locke, under the name of Peter Gower, i *ton's* Illustrations of Masonry, p. 136.

We may equal, but cannot surpass such actions: it is not here they can be excelled; and it is our fervent wish that people may no longer be ignorant of the principles of the institution; such a confession, indeed, reflects on themselves as men: nor should they perplex the mind in the minute investigation of the *secret signs*, when they reflect that the *base* of this Order is *Charity*, the figurative and typical emblems are illustrations of a nobler subject. Buildings, however strong or noble, will decay; but Virtue, immortal Virtue! takes its flight from these to the celestial abodes, and is at last received into the bosom of its God.

Far different from the design of many meetings of the day, whose prominent feature is excess, the Freemasons are a standing exception; they revel in *Charity* and riot in *nobleness of heart.*

Freemasons are a public benefit to the world, uniting in the strongest ties the people of all countries; their language is as general as that of the eyes, and in all parts of the globe it is understood; by communicative signs it has become peculiarly valuable, and Freemasons possess, what the learned have sought in vain, an invariable cypher for general communication: theirs is a sort of personal shorthand.

We now come to the *operative* part, called MASONRY, which is distinct from the social aim of the Institution, although the original cause of it.

This consists in rearing stately fabrics to the honor of God, the glory of our country, and the welfare of the public; and as we in that must observe the strictest order and regularity in the course of the work, so we must in the other act upon the square, and frame our behaviour to the good of society, the honour of our Order, and the credit of every individual: as the more a building is ornamented with ingenious devices, the more it redounds to the honour of the workman; so here, the more accomplishments men possess, the higher they will rise in the estimation of their brethren. Among them every art and science is alternately treated; it forms within itself a living encyclopædia, where every one adorns his subject with the most instructive lessons. It is to be hoped that the Masonic will in time thoroughly agree with the Social part; we already behold the graves of society (convents) in a great degree abolished; and may they ever continue so! I am sure, no Freemason wishes the Craft to erect another, under the mask of religious retirement,

for ever to exclude a brother from the social intercourse of civilized life. In recounting the many stately edifices raised by architectural skill, we admire, we stand astonished at the art: but when reflection weighs in the scales of reason the various ends for which they were founded, we admire the work, but detest the purposes of it. The Temples, which locked up the vestal virgins, have now few votaries; and we indulge the pleasing hope, that, in process of time, there will not be such and order as the *Inquisition*.

These sentiments, we presume, are not hostile to Freemasons, who glow with the love as well as the peace of mankind; their influence, by the aid of an honorable Brother, has already wrested the fetters from the ancles of the galled African, after the toils of a tedious but weak opposition. We feel the most glowing pleasure at thus addressing these sentiments to our brethren, as we daily feel the truth of the observation: "That in every nation a Mason may find a friend, in every climate he may find a home."

ANTIQUITIES.

CONSISTING OF A NUMBER OF EXTRACTS FROM OLD MANUSCRIPTS AND RECORDS IN GREAT BRITAIN.

No. I.

An old Manuscript which was destroyed with many others in 1720, said to have been in the possession of Nicholas Stone, a curious Sculptor under Inigo Jones, contains the following particulars:

"St. Alban loved Masons well, and cherished them mucl and made their pay right good; for he gave them 2s. p weeke, and 3d. to their cheer; whereas, before that ti in all the land, a Mason had but a penny a day, and meat, until St. Alban mended itt. And he gott them a cl ter from the king and his counsell for to hold a general c sell, and gave itt to name Assemblie. Thereat he was selfe, and did helpe to make Masons, and gave them charges."

II.

A Record of the Society, written in the reign of Edward IV. formerly in the possession of the famous Elias Ashmole, founder of the Museum at Oxford, and unfortunately destroyed, with other papers on the subject of Masonry, at the revolution, gives the following account of the State of Masonry at that period:

"Though the ancient records of the Brotherhood in England were many of them destroyed or lost in the wars of the Saxons and Danes, yet king Athelstane (the grandson of king Alfrede the great, a mighty architect,) the first anointed king of England, and who translated the Holy Bible into the Saxon tongue, (A. D. 930) when he had brought the land into rest and peace, built many great works, and encouraged many Masons from France, who were appointed overseers thereof, and brought with them the charges and regulations of the Lodges, preserved since the Roman times; who also prevailed with the king to improve the constitution of the English Lodges according to the foreign model, and to increase the wages of working Masons.

"The said king's brother, Prince Edwin, being taught Masonry, and taking upon him the charges of a Master Mason, for the love he had to the said Craft, and the honourable principles whereon it is grounded, purchased a free charter of king Athelstane, for the Masons having a correction among themselves (as it was anciently expressed,) or a freedom and power to regulate themselves, to amend what might happen amiss, and to hold a yearly communication and general assembly:

"Accordingly Prince Edwin summoned all the Masons in the realm to meet him in a congregation at York, who came and composed a general Lodge, of which he was Grand Master; and having brought with them all the writings and records extant, some in Greek, some in Latin, some in French, and other languages, from the contents thereof that assembly did frame the constitution and charges of an English Lodge, made a law to preserve and observe the same in all time coming, and ordained good pay for working Masons, &c." And he made a book thereof, how the Craft was founded: And he himself ordered and commanded that it should be read and tolde when any Ma-

should be made, and for to give him his charges. And m that day until this time manners of Masons have been pt in that forme, as well as menne might govern.

"Furthermore, however, at diverse assemblies certain harges have been made and ordained by the best advice of Masters and Fellowes, as the exigencies of the Craft made necessarie."

III.

"In the glorious reign of king Edward iii, when Lodges were more frequent, the Right Worshipful the Master and Fellows, with consent of the Lords of the realm (for most great men were then Masons) ordained,

"That for the future, at the making or admission of a Brother, the constitution and the ancient charges should be read by the Master or Warden.

"That such as were to be admitted Master Masons, or Masters of work, should be examined whether they be able of cunning to serve their respective Lords, as well the lowest as the highest, to the honor and worship of the aforesaid art, and to the profit of their Lords; for they be their Lords that employ and pay them for their service and travel.

The following particulars are also contained in a very O Manuscript, of which a copy was in the possession of t late George Payne, Esq. Grand Master, in 1718.

"That when the Master and Wardens meet in a Lod if need be, the Sheriff of the county, or the Mayor of city, or Alderman of the town, in which the congregati held, should be made Fellow and sociate to the Mas help of him against rebels, and for upbearing the right realm.

"That entered prentices, at their making, were c not to be thieves, or thieves maintainers; that they travel honestly for their pay, and love their fe themselves, and be true to the King of England, a realm, and to the Lodge.

"That at such congregations it shall be inquired any Master or Fellow has broke any of the artic tes and if the offender, being duly cited to ap [illegible] not attend, then the Lodge sh

against him, that he shall forswear (or renounce) his Masonry, and shall no more use this Craft, the which if he presume for to do, the Sheriff of the county shall prison him, and take all his goods into the King's hands, until his grace be granted him and issued. For this cause principally have these congregations been ordained, that as well the lowest as the highest should be well and truly served in this art aforesaid, throughout all the kingdom of England. Amen, so mote it be."

IV.

The Latin Register of William Molart, Prior of Canterbury, in Manuscript, pap. 88, entitled, "*Liberatio generalis Domini Gulielmi Prioris Ecclesiæ Christi Cantuariensis, erga Fastum Natalis Domini* 1429," informs us, that, in the year 1429, during the minority of Henry VI. a respectable Lodge was held at Canterbury, under the patronage of Henry Chicheley, the Archbishop: At which were present Thomas Stapylton, the Master; John Morris, *custos de la Lo'ge 'athomorum,* or Warden of the Lodge of Masons; with fifteen fellow crafts, and three entered apprentices, all of whom are particularly named.

A record of that time says, that,

"The company of Masons, being otherwise termed Free Masons, of auntient staunding and gude reckoning, by means of affable and kind meetings dyverse tymes, and as a loving brotherhood use to do, did frequent this mutual assembly in the time of Henry VI. in the 12th year of his reign, A. D. 1434."—See also Stowe's Survey, ch. v. p. 215.

The same record says farther,

"That the charges and laws of the Free Masons have been seen and perused by our late Soveraign King Henry VI. and by the Lords of his most honourable council, who have allowed them, and declared, That they be right good and reasonable to be holden, as they have been drawn out and collected from the records of auntient tymes," &c. &c.

V.

ANCIENT CHARGES.

Ye shall be true to the King, and the Master ye serve, and to the fellowship whereof ye are admitted. Ye shall be true to and love eidher odher. Ye shall call eidher odher Brother or Fellow, not slave, nor any unkind name.

Ye shall ordain the wisest to be master of the work; and neither for love nor lineage, riches nor favor, set one over the work who hath but little knowledge; whereby the Master would be evil served, and ye ashamed. And also ye shall call the governour of the work Master in the time of working with him: And ye shall truly deserve your reward of the Master ye serve.

All the Freres shall treat the peculiarities of eidher odher with the gentleness, decencie, and forbearance he thinks due to his own.

Ye shall have a reasonable pay, and live honestly.

Once a year ye are to come and assemble together, to consult how ye may best work to serve the Craft, and to your own profit and credit.

VI.

A Manuscript copy of an examination of some of the Brotherhood, taken before King Henry VI. was found by the learned John Locke, Esq. in the Bodleian library. This dialogue possesses a double claim to our regard; first for its antiquity, and next for the ingenious notes and conjectures of Mr. Locke upon it; some of which we have retained. The approbation of a Philosopher of as great merit and penetration as the English nation ever produced, added to the real value of the piece itself, must give it a sanction, and render it deserving a serious and candid examination.

The ancient Manuscript is as follows, viz.

A Certayne Questyons, with answeres to the same, conynge the Mystery of Maconrye; wryttenne by the hand Kynge Henrye the Sixthe of the Name, and fayth

copyed by me *Johan Leylande *Antiquarius*, by the commaunde of his† Highnesse.

They be as followethe:

Quest. What mote ytt be?

Answ. Ytt beeth the Skylle of nature, the understondynge of the myghte that is hereynne, and its sondrye werckynges; sonderlyche, the Skylle of rectenyngs, of waightes, and metynges, and the treu manere of faconnynge al thynges for mannes use, headlye, dwellynges, and buyldynges of alle kindes, and al odher thynges that make gudde to manne.

Quest. Where dyd ytt begyne?

Answ. Ytt dyd begynne with the fyrste menne yn the este, whych were before the ffyrste manne of the weste, and comynge westlye, ytt hath broughte herwyth alle comfortes to the wylde and comfortlesse.

Quest. Who dyd brynge ytt westlye?

Answ. The Venetians, ‡whoo beynge grate merchaundes, comed ffyrste ffromme the este ynn Venetia, ffor the commodytye of marchaundysynge beithe este and weste, bey the Redde and Myddleclonde Sees.

Quest. Howe comede ytt yn Engelonde?

Answ. Peter Gower,‖ a Grecian, journeyedde ffor kunn-

* "*John Leylande*, was appointed by King Henry the eighth, at the dissolution of monasteries, to search for, and save such books and records as were valuable among them. He was a man of great labour, and industry."

† "*His Highness*, meaning the said King Henry the eighth. Our Kings had not then the title of Majesty."

‡ *The Venetians*, &c. "In times of monkish ignorance, it is no wonder that the *Phenicians* should be mistaken for the *Venetians*. Or perhaps, if the people were not taken one for the other, similitude of sound might deceive the clerk who first took down the examination. The Phenicians were the greatest voyagers among the ancients, and were in Europe thought to be the inventors of letters, which perhaps they brought from the east with other arts."

‖ *Peter Gower*. "This must be another mistake of the writer. I was puzzled at first to guess who Peter Gower should be, the name being perfectly English; or how a Greek should come by such a name: But as soon as I thought of Pythagoras, I could scarce forbear smiling, to find that philosopher had undergone a metempsychosis he never dreamt of. We need only consider the French pronunciation of this name Pythagore, that is, Petegore, to conceive how easily such a mistake might be made by an unlearned clerk. That Pythagoras travelled for knowledge into Egypt, &c. is known to all the learned, and that he was initiated into several different orders of Priests, who in those days kept all their learning secret from the vulgar, is as well known. Pythagoras also, made every geometrical theorem a secret, and admitted only such to the knowledge of them, as had first undergone a five years silence. He is supposed to be the inventor of the xlviith of the first

ynge yn Egypte, and in Syria, and yn everyche londe whereat the Venetians hadde plauntedde Maconrye, and wynnynge entraunce yn al Lodges of Maconnes, he lerned muche, and retournedde, and worked yn Grecia Magna* wachsynge, and becommynge a myghtye wyseacre,† and gratelyche renowned, and here he framed a grate Lodge at Groton,‡ and maked many Maconnes, some whereoffe dyd journeye yn Fraunce, and maked manye Maconnes, wherefromme, yn processe of tyme, the arte passed in Engelonde.

Quest. Dothe Maconnes descouer here arts unto odhers?

Answ. Peter Gower whenne he journeyedde to lernne, was ffyrste made, and anonne techedde; evenne soe shulde all odhers be and teche. ‖Maconnes hauethe alweys yn everyche tyme from tyme to tyme communycatedde to mannkynde soche of her secrettes as generallyche myghte be usefulle; they haueth keped backe soche allein as shulde be harmefulle yff they commed yn euylle haundes, oder soche as ne myghte be holpynge wythouten the techynges to be joynedde herwythe in the Lodge, oder soche as do bynde the Freres more strongelyche togeder, bey the proffytte, and commodytye comynge to the Confrerie herfromme.

Quest. Whatte artes haueth the Maconnes techedde mankynde?

Answ. The artes Agricultura, Architectura, Astronomia, Geometria, Numeres, Musica, Poesie, Kymistrye, Governmente, and Relygyonne.

Quest. Howe commethe Maconnes more teachers than odher menne?

Answ. They hemselfe haueth allein the arte of fyndynge neue artes, whyche art the ffyrste Maconnes receaued from Godde; by the whyche they fyndethe whatte artes hem ples-

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book of Euclid, for which, in the joy of his heart, it is said he sacrificed a hecatomb. He also knew the true system of the world lately revived by Copernicus; and was certainly a most wonderful man. See his life by Dion Hal."

* *Grecia Magna.* "A part of Italy formerly so called, in which the Greeks had settled a large colony."

† "*Weisager* in the old Saxon, is philosopher, wiseman, or wizard."

‡ *Groton.* "Groton is the name of a place in England. The pace he meant is Crotona, a city of Grecia Magna, which in the time of Pytha ras was very populous."

‖ *Maconnes hauethe communycatedde,* &c. "This paragraph hath some remarkable in it. It contains a justification of the secrecy so much b of by Masons, and so much blamed by others; asserting that they have ages discovered such things as might be useful, and that they conceal only as would be hurtful either to the world or themselves. Wha secrets are, we see afterwards."

ethe, and the treu way of techynge the same. Whatt odher menne doethe ffynde out, ys onelyche bey chaunce, and herfore but lytel I tro.

Quest. Whatt dothe the Maconnes concele, and hyde?

Answ. Thay concelethe the arte of ffyndynge neue artes, and thattys for here owne proffytte, and preise: Thay concelethe the arte of kepynge secrettes, thatt soe the worlde mayeth nothinge concele from them. Thay concelethe the arte of wunderwerckynge, and of fore sayinge thynges to comme, thatt so thay same artes may not be usedde of the wyckedde to an euylle ende; thay also conceuethe the arte of chaunges,* the wey of wynnynge the facultye of Abrac,† the skylle of becommynge gude and parfyghte wythouten the holpynges of fere, and hope; and the universelle‡ longage of Maconnes.

Quest. Wylle he teche me thay same artes?

Answ. Ye shalle be techedde yff ye be werthye, and able to lerne.

Quest. Dothe alle Maconnes kunne more then odher menne?

Answ. Not so. Thay onlyche haueth recht, and occasyonne more then odher menne to kunne, butt manye doeth fale yn capacitye, and manye more doth want industrye, that ys pernecessarye for the gaynynge all kunnynge.

Quest. Are Maconnes gudder menne then odhers?

Answ. Some Maconnes are nott so vertuous as some odher menne; but yn the moste parte, thay be more gude then thay woulde be yf thay war not Maconnes.

Quest. Doth Maconnes love eidther odher myghtylye as beeth sayde?

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* The transmutation of metals.

† *Facultye of Abrac.* An abbreviation of the word Abracadabra. In the days of Ignorance and Superstition, that word had a magical signification; but the explanation of it is now lost.

‡ The being able by secret and inviolable signs, carefully preserved among the Fraternity throughout the world, to express themselves intelligibly to men of all languages and nations. "A man who has all these arts and advantages, is certainly in a condition to be envied: But we are told, that this is not the case with all Masons; for though these arts are among them, and all have a right and an opportunity to know them, yet some want capacity, and others industry to acquire them. However, of all their arts, and secrets, that which I most desire to know, is, *The skylle of becommynge gude and parfyghte;* and I wish it were communicated to all mankind, since there is nothing more true than the beautiful sentence contained in the last answer, "that the better men are, the more they love one another." Virtue having in itself something so amiable as to charm the hearts of all that behold it."

Answ. Yea verylyche, and yt may not odherwyse be: For gude menne, and true, kennynge eidher odher to be soche, doeth always love the more as thay be more gude.

*Here endethe the Questyonnes and Awnsweres.**

A letter from Mr. Locke to the Right Honorable Thomas Earl of Pembroke, to whom he sent this ancient manuscript, concludes as follows, viz: "I know not what effect the sight of this old paper may have upon your Lordship; but for my own part I cannot deny, that it has so much raised my curiosity, as to induce me to enter myself into the Fraternity; which I am determined to do (if I may be admitted) the next time I go to London, (and that will be shortly.) I am, my Lord, your Lordship's most obedient, and most humble servant,

JOHN LOCKE."

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* *Glossary, to explain the Old Words in the foregoing Manuscript.*

Allein, *only*
Alweys, *always*
Beithe, *both*
Commodytye, *conveniency*
Confrerie, *fraternity*
Faconnynge, *forming*
Fore saying, *prophesying*
Freres, *brethren*
Headlye, *chiefly*
Hem plesethe, *they please*
Hemselfe, themselves
Her, *there, their*
Hereynne, *therein*
Herwyth, *with it*
Holpynge, *beneficial*
Kunne, *know*
Kunnynge, *knowledge*
Make gudde, *are beneficial*
Metynges, *measures*
Mote, *may*
Mydllclonde, *Mediterranean*
Myghte, *power*
Occasyonne, *opportunity*
Oder, *or*
Onelyche, *only*
Pernecessarye, *absolutely necessary*
Precise, *honor*
Recht, *right*
Reckenyngs, *numbers*
Sonderlyche, *particularly*
Skylle, *knowledge*
Wachsynge, *growing*
Werck, *operation*
Wey, *way*
Whereas, *where*
Woned, *dwelt*
Wunderwerckynge, *working racles*
Wylde, savage
Wynnynge, *gaining*
Ynn, *into*

VII.

Ancient Charges at the Constituting of a Lodge: Extracted from a Manuscript, in the possession of the Lodge of Antiquity in London, written in the time of James the Second.

"*****And furthermore, at diverse assemblies have been put and ordained diverse crafties by the best advise of magistrates and Fellows. *Tunc unus ex senioribus tenet, librum, et illi ponent manum suam super librum.*

"Every man that is a Mason take good heed to these charges (we pray) that if any man find himselfe guilty of any of these charges, that he may amend himselfe, or principally for dread of God, you that be charged to take good heed that you keepe all these charges well, for it is a great evill for a man to forswear himselfe upon a book.

"The first charge is, That yee shall be true men to God and the holy church, and to use no error or heresie by your understanding and by wise men's teaching. Allso,

"Secondly, That yee shall be true liege men to the King of England, without treason or any falshood, and that yee know no treason or treachery, but yee shall give knowledge thereof to the King or to his counsell; allso yee shall be true one to another, that is to say, every Mason of the Craft that is Mason allowed, yee shall doe to him as yee would be done unto yourselfe.

"Thirdly, And yee shall keepe truly all the counsell that ought to be kept in the way of Masonhood, and all the counsell of the Lodge or of the chamber. Allso, that yee shall be no thiefe nor thieves to your knowledge free: That yee shall be true to the King, Lord, or Master that yee serve, and truely to see and worke for his advantage.

"Fourthly, Yee shall call all Masons your Fellows, or your Brethren, and no other names.

"Fifthly, Yee shall not take your Fellow's wife in villany, nor deflower his daughter or servant, nor put him to no disworship.

"Sixthly, Yee shall truely pay for your meat or drinke wheresoever yee goe, to table or bord. Also, yee shall doe no villany there, whereby the Craft or Science may be slandered.

"These be the charges general to every true Mason, both Masters and Fellowes.

"Now will I rehearse other charges single for Masons allowed or accepted.

"First, That no Mason take on him no Lord's worke, nor any other man's, unlesse he know himselfe well able to perform the worke, so that the Craft have no slander.

"Secondly, Allso, that no Master take worke but that he take reasonable pay for itt; so that the Lord may be truly served, and the Master to live honestly, and to pay his Fellows truely. And that no Master or Fellow supplant others of their worke; that is to say, that if he hath taken a worke, or else stand Master of any worke, that he shall not put him out, unless he be unable of cunning to make an end of his worke. And no Master nor Fellow shall take no apprintice for less than seaven yeares. And that the apprintice be free born, and of limbs whole as a man ought to be, and no bastard. And that no Master or Fellow take no allowance to be made Mason without the assent of his Fellows, at the least six or seaven.

"Thirdly, That he that be made be able in all degrees; that is, free born, of a good kindred, true, and no bondsman, and that he have his right limbs, as a man ought to have.

"Fouthly, That a Master take no apprintice without he have occupation to occupy two or three Fellows at the least.

"Fifthly, That no Master or Fellow put away any Lord worke to taske that ought to be journey worke.

"Sixthly, That every Master give pay to his fellows a servants as they may deserve, soe that he be not defam with false workeing: And that none slander another beh his backe, to make him loose his good name.

"Seaventhly, That no Fellow in the house or abroad swear another ungodly or reproveably without a cause.

"Eighthly, That every Master Mason doe reverenc elder; and that a Mason be no common plaier at the c dice, or hazzard, nor at any other unlawfull plaies, th the which the science and Craft may be dishono slandered.

"Ninthly, That no Fellow goe into the town b except he have a Fellow with him, who may beare cord that he was in an honest place.

"Tenthly, That every Master and Fellow shal the assemblie, if itt be within fifty miles of him, any warning. And if he have trespassed a Craft, to abide the award of Masters and Fello

"Eleventhly, That every Master Mason and Fellow that hath trespassed against the Craft shall stand to the correction of other Masters and Fellows to make him accord, and if they cannot accord, to go to the common law.

"Twelvethly, That a Master or Fellow make not a mould stone, square, nor rule, to no lowen, nor let no lowen worke within their Lodge, nor without to mould stone.

"Thirteenthly, That every Mason receive and cherish strange Fellowes when they come over the countrie, and set them on worke if they will worke, as the manner is; that is to say, if the Mason have any mould stone in his place, he shall give him a mould stone, and sett him on worke; and if he have none, the Mason shall refresh him with money unto the next Lodge.

"Fourteenthly, That every Mason shall truely serve his Master for his pay.

"Fifteenthly, That every Master shall truely make an end of his worke, taske or journey whethersoe it be.

"These be all the charges and covenants that ought to be read at the installment of Master, or makeing of a Free Mason or Free Masons. The Almighty God of Jacob who ever have you and me in his keeping, bless us now and ever. Amen."

VIII.

Extract from the Diary of Elias Ashmole, a learned Antiquary.

"I was made a Free Mason at Warrington, Lancashire, with Colonel Henry Mainwaring, of Kerthingham, in Cheshire, by Mr. Richard Penket, the Warden, and the Fellow Crafts (all of whom are specified) on 16th October, 1646."

In another place of his Diary, he says,

"On March the 10th, 1682, about 5 hor. post merid. I received a summons to appear at a Lodge to be held the next day at Masons' Hall in London. March 11, accordingly I went, and about noon were admitted into the fellowship of Free Masons, Sir William Wilson, Knt. Capt. Richard Borthwick, Mr. William Woodman, Mr. William Gray, Mr. Samuel Taylour, and Mr. William Wise. I was the senior Fellow among them, it being thirty-five years since

I was admitted. There were present, beside myself, the Fellows after named; Mr. Thomas Wise, Master of the Masons' company this present year, Mr. Thomas Shorthose, and seven more old Free Masons. We all dined at the Half Moon Tavern, Cheapside, at a noble dinner prepared at the charge of the new accepted Masons."

An old record of the Society describes a coat of arms much the same with that of the London company of Freemen Masons; whence it is generally believed that this company is a branch of that ancient Fraternity; and in former times, no man, it also appears, was made free of that company, until he was initiated in some Lodge of Free and Accepted Masons, as a necessary qualification. This practice still prevails in Scotland among the operative Masons.

The writer of Mr. Ashmole's life, who was not a Mason, before his History of Berkshire, p. 6, gives the following account of Masonry:

"He (Mr. Ashmole) was elected a Brother of the company of Free Masons; a favour esteemed so singular by the members, that Kings themselves have not disdained to enter themselves of this Society. From these are derived the adopted Masons, accepted Masons, or Free Masons, who are known to one another all over the world by certain signals and watch-words known to them alone. They have several Lodges in different countries for their reception; and when any of them fall into decay, the Brotherhood is to relieve them. The manner of their adoption or admission is very formal and solemn, and with the administration of an oath of secrecy, which has had better fate than all other oaths, and has ever been most religiously observed; nor has the world been yet able, by the inadvertency, surprise, or folly of any of its members, to dive into this mystery, or make the least discovery."

In some of Mr. Ashmole's Manuscripts, there are many valuable Collections relating to the History of the Free Masons, as may be gathered from the letters of Dr. Knip of Christ Church, Oxford, to the publisher of Ashmol life, the following extracts from which will authentic and illustrate many facts in the following history:

"As to the ancient society of Free Masons, concer whom you are desirous of knowing what may be k with certainty, I shall only tell you, that if our

Brother E. Ashmole, Esq. had executed his intended design, our Fraternity had been as much obliged to him as the Brethren of the most noble Order of the Garter. I would not have you surprised at this expression, or think it at all too assuming. The Sovereigns of that Order have not disdained our fellowship, and there have been times when Emperors were also Free Masons. What from Mr. Ashmole's collection I could gather, was, that the report of our Societies taking rise from a bull granted by the Pope in the reign of Henry VI. to some Italian architects to travel over all Europe to erect chapels, was ill founded. Such a bull there was, and those architects were Masons, But this bull, in the opinion of the learned Mr. Ashmole, was confirmative only, and did not by any means create our Fraternity, or even establish them in this kingdom. But as to the time and manner of that establishment, something I shall relate from the same collections.

"St. Alban, the protomartyr, established Masonary here, and from his time it flourished, more or less, according as the world went, down to the days of King Athelstane, who, for the sake of his Brother Edwin, granted the Masons a charter. Under our Norman Princes they frequently received extraordinary marks of royal favour; there is no doubt to be made, that the skill of Masons, which was always transcendently great, even in the most barbarous times; their wonderful kindness and attachment to each other, how different soever in condition; and their inviolabble fidelity in keeping religiously their secrets, must expose them, in ignorant, troublesome, and superstitious times, to a vast variety of adventures, according to the different fate of parties, and other alterations in government. By the way, it may be noted, that the Masons were always loyal, which exposed them to great severities when power wore the appearance of justice, and those who committed treason punished true men as traitors. Thus, in the th[illegible] year of Henry VI. an act passed to abolish the society o[illegible]asons, and to hinder, under grievous penalties, the holding chapters, Lodges, or other regular assemblies; yet this act was afterwards [virtually] repealed, and even before that, King Henry and several Lords of his court became Fellows of the Craft."

Some Lodges in the reign of Charles II. were constituted by *leave* of the several noble Grand Masters, and

many gentlemen and famous scholars requested at that time to be admitted of the Fraternity.

IX.

The experienced Mason of the present day, will, at one glance, perceive that the following regulations, with but little variation, are still in full force:

Extract from the Regulations made in General Assembly, Dec. 27, 1663. Henry Jermyn, Earl of St. Alban's, Grand Master.

"1. That no person, of what degree soever, be made or accepted a Free Mason unless in a regular Lodge, whereof one to be a Master or a Warden in that limit or division where such Lodge is kept, and another to be a Craftsman in the trade of Free Masonry.

"2. That no person hereafter shall be accepted a Free Mason, but such as are of able body, honest parentage, good reputation, and an observer of the laws of the land.

"3. That no person hereafter who shall be accepted a Free Mason, shall be admitted into any Lodge or Assembly, until he has brought a certificate of the time and place of his acceptation from the Lodge that accepted him, unto the Master of that limit or division where such Lodge is kept: And the said Master shall enrol the same in a roll of parchment to be kept for that purpose, and shall give an account of all such acceptations at every General Assembly.

"4. That every person who is now a Free Mason shall bring to the Master a note of the time of his acceptation, to the end the same may be enrolled in such priority of place as the Brother deserves; and that the whole company and Fellows may the better know each other.

"5. That for the future, the said Fraternity of Free Masons shall be regulated and governed by one Grand Master, and as many Wardens as the said Society shall think fit to appoint at every annual General Assembly.

"6. That no person shall be accepted, unless he be twenty one years old, or more."

[Many of the Fraternity's records of this and the preceding reign were lost at the revolution; and not a few were too hastily burnt in our own times by some scrupulous Brothers, from a fear of making discoveries prejudicial to the interest of Masonry.]

OPINIONS OF MODERN WRITERS.

[Having, in the foregoing pages, extracted from a variety of authentic sources, the records and opinions of the most respectable ancient writers, on the subject of Masonry, it may not be deemed irrelevant to our undertaking to insert the speculations of modern writers also. The following account of Free-Masonry was collected and prepared for publication by a society of literary gentlemen, in England; and as it has never been incorporated in a work of this nature, it is here inserted for the better information of the Craft:]

FREE-MASONRY denotes the system of mysteries and secrets peculiar to the society of free and accepted Masons. The origin of this society is very ancient; but we have no authentic account of the time when it was first instituted, or even what was the reason of such an association of people under the title of *Masons*, more than of any other mechanical profession. In Dr. Henry's history we find the origin of the Free Mason's Society in Britain attributed to the difficulty found in former times, of procuring a sufficient number of workmen to build the multitude of churches, monasteries, and other religious edifices, which the superstition of those ages prompted the people to raise. Hence the Masons were greatly favoured by the popes, and many indulgences were granted, in order to augment their numbers. In times like those we speak of, it may well be supposed that such encouragement from the supreme pastors of the church must have been productive of the most beneficial effects to the fraternity; and hence the increase of the society may naturally be deduced. The Doctor quotes, in confirmation of this, the words of an author who was well acquainted with their history and constitution. "The Italians, (says he) with some Greek refugees, and with them French, Germans, and Flemings, joined into a fraternity of architects, procuring papal bulls for their encouragement and their particular privileges; they styled themselves *Free-Masons*, and ranged from one nation to another, as they found churches to be built: their government was regular; and where they fixed near the building in hand, they made a camp of huts. A surveyor governed in chief; every tenth man was called a *Warden*, and overlooked each nine. The gentlemen in the neigh-

bourhood, either out of charity or commutation of penance, gave the materials and carriages. Those who have seen the accounts in records of the charge of the fabrics of some of our cathedrals near 400 years old, cannot but have a great esteem for their economy, and admire how soon they erected such lofty structures."

By other accounts, however, the antiquity of masonry is carried up much higher, even as early as the building of Solomon's temple. In Britain the introduction of masonry has been fixed at the year 674, when glass-making was first introduced; and it appears, indeed, that from this time many buildings in the Gothic style were erected by men in companies, who are said to have called themselves *free*, because they were at liberty to work in any part of the kingdom. Others have derived the institution of free masons from a combination among the people of that profession not to work without an advance of wages, when they were summoned from several counties, by writs of Edward III. directed to the sheriffs, to assist in rebuilding and enlarging the castle, together with the church and chapel of St. George, at Windsor. At this time, it is said, the masons agreed on certain tokens by which they might know and assist each other against being impressed, and not to work unless free, and on their own terms.

In a treatise on Masonry, published in 1792, by William Preston, master of the Lodge of Antiquity, the origin of masonry is traced from the creation. "Ever since symmetry began, and harmony displayed her charms, (says he) our order has had a being." Its introduction into England, he likewise supposes to have been prior to the Roman invasion. There are, according to him, the remains yet existing of some stupendous works executed by the Britons, much earlier than the time of the Romans; and even these display no small share of ingenuity of invention: so that we can have no doubt of the existence of masonry in Br' tain even during these early periods. The Druids are li' wise said to have had among them many customs simi to those of the masons, and to have derived their gove ment from Pythagoras; but the resemblance betwixt t' usages and those of the free mason societies now exi cannot be accurately traced even by the masons selves.

Masonry is said to have been encouraged by Cæs many of the Roman generals who were appoint

ernors of Britain: but though we know, that at this period the Fraternity were employed in erecting many magnificent fabrics, nothing is recorded concerning their lodges and conventions; and we have but a very imperfect account of the customs which prevailed in their assemblies.

For a long time the progress of masonry in Britain was obstructed by the frequent wars which took place; and it did not revive till the time of Carausius, by whom it was patronised. This general, who hoped to be the founder of a British empire, encouraged learning and learned men; collecting also the best artificers from many different countries, particularly masons, whom he held in great veneration, and appointing Albanus, his steward, the principal superintendant of their assemblies. Lodges, or conventions of the fraternity, began now to be introduced, and the business of masonry to be regularly carried on. The masons, through the influence of Albanus, obtained a charter from Carausius to hold a general council, at which Albanus himself sat president, and assisted at the reception of many new members. This Albanus was the celebrated St. Alban, the first who suffered martyrdom in Britain for the Christian faith. Mr. Preston quotes an old MS. destroyed with many others, said to have been in the possession of Nicholas Stone, a curious sculptor under Inigo Jones; from which we learn that St. Alban was a great friend to masons, and gave them two shillings per week, besides three pence for their cheer; while, before that time, they had no more than one penny per day, and their meat. He likewise obtained "a charter from the king and his council, for them to hold a general council, which was named an *assembly*." The same circumstances are mentioned in a MS. written in the time of James II. only this increases the weekly salary of the masons to 3*s.* 6*d.* and 3*d.* per day for the bearers of burthens.

The progress of masonry was greatly obstructed by the departure of the Romans from Britain; and in a short time fell into absolute neglect. This was occasioned first by the furious irruptions of the Scots and Picts, which left no time for the cultivation of the arts; and afterwards by the ignorance of the Saxons, whom the ill-advised Britons called in as allies, but who soon became their masters. After the introduction of Christianity, however, the barbarity of these conquerors began to wear off, the arts received some encouragement, and masonry particularly began to flourish.

Lodges were now formed; but these being under the direction of foreigners, were seldom convened, and never attained to any degree of consideration or importance. In this situation it continued till the year 557, when St. Austin, with 40 more monks, among whom the sciences had been preserved, came into England. By these the principles of Christianity were propagated with such zeal, that all the kings of the heptarchy were converted; after which masonry was taken under the patronage of St. Austin, and the Gothic style of building was introduced into England by the numerous foreigners who resorted at this time to the kingdom. Austin himself appeared at the head of the fraternity in founding the old cathedral of Canterbury in 600; that of Rochester in 602; St. Paul's in London in 604; St. Peter's in Westminster in 605, as well as many others. The number of masons in England was thus greatly increased, as well as by his other buildings of castles, &c. throughout the kingdom.

In 640 a few expert brethren arrived from France, and formed themselves into a lodge under the direction of Bennet, abbot of Wirral; whom Kenred, king of Mercia, soon after appointed inspector of the lodges, and general superintendant of the masons. During the whole time of the heptarchy, however, masonry was in a low state, but began to revive in 856, under the patronage of St. Swithin, whom Ethelwolf employed to repair some religious houses; and from that time the art gradually improved till the year 872, when it found a zealous protector in Afred the Great. This prince was a most eminent patron of all kinds of arts and manufactures; and, with regard to masonry in particular, he appropriated a seventh part of his revenue for maintaining a number of workmen, whom he constantly employed in rebuilding the cities, castles, &c. ruined by the Danes. During the reign of his successor, Edward, the masons continued to hold their lodges under the sanction of Ethred, husband to the king's sister, and Ethelward, his brother, to whom the care of the fraternity was intrusted. The latter was a great architect, and founded the university of Cambridge.

The true re-establishment of masonry in England, however, is dated from the reign of king Athelstane; and there is still extant a grand lodge of masons at York, who trace their existence from this period. This lodge, the most ancient in England, was founded in 926, under the patronage

of Edwin, the king's brother, who obtained for them a charter from Athelstane, and became grand-master himself. By virtue of this charter, it is said that all the masons in the kingdom were convened at a general assembly in that city, where they established a general or grand lodge for their future government. Under the patronage and jurisdiction of this lodge, it is also alleged that the fraternity increased very considerably, and that kings, princes, and other eminent persons who had been initiated into the mysteries, paid due allegiance to the assembly. But as the times were yet turbulent and barbarous, the art of masonry was sometimes more, sometimes less patronised; and of course the assembly more or less respected, according to the respect which the art itself met with. The appellation of *Ancient York Masons* is well known both in Ireland and Scotland; and the general tradition is, that they originated at Auldby, near York; and as Auldby was a seat of Edwin, this tradition gives considerable confirmation to the above account. There is, indeed, great reason to believe that York was the original seat of masonic government, no other place having claimed it, and the whole fraternity having at various times owned allegiance to the authority there established; though we know not whether that allegiance be now given or not. Certain it is, that if such a lodge was once established there, of which there is no reason to doubt, we have no account of its being regularly moved from that place to any other part of the kingdom, with consent of its members. Many respectable meetings have, indeed, been held at different times in other parts of the kingdom, but there is no account of any other general meeting being held in another place than York, till very lately.

While prince Edwin lived, the masons were employed as formerly in building churches, monasteries, &c. and repairing those which had suffered by the ravages of the Danes; and after his death the order was patronised by king Athelstane himself; but on his decease, the masons were dispersed, and remained in an unsettled state till the reign of Edgar in 960. They were now collected by St. Dunstan, who employed them in works of the same kind: but as no permanent encouragement was given them, their lodges soon declined, and masonry remained in a low state for upwards of 50 years. It revived, however, in 1041, under Edward the Confessor, who superintended the exe-

cution of several great works. By the assistance of Leofrick, earl of Coventry, he rebuilt Westminster Abbey, the earl being appointed superintendant of the masons; and by this architect many other magnificent structures were likewise erected. After the Conquest, in 1066, Gundulph, bishop of Rochester, and Roger de Montgomery, earl of Shrewsbury, both of them excellent architects, became joint patrons of the masons; and under their auspices the Tower of London was begun, though finished only in the reign of William Rufus, who likewise rebuilt London bridge with wood, and in 1087, first constructed the palace and hall of Westminster.

The masons now continued to be patronised by the sovereigns of England in succession. The lodges assembled during the reign of Henry I. and during that of Stephen the society were employed in building a chapel at Westminster, now the house of commons, and several other works; the president of the lodges being now Gilbert de Clare, the marquis of Pembroke. During the reign of Henry II. the lodges were superintended by the grand-master of the Knights Templars, who employed them in building their temple in Fleet-street, in the year 1155. Masonry continued under the patronage of this order till the year 1199, when John succeeded Richard I. in the throne of England, and Peter de Colechurch was then appointed grand-master. He began to rebuild London bridge with stone, which was afterwards finished by William Alemain in 1209. Peter de Rupibus succeeded Peter de Colechurch in the office of grand-master, and Geoffrey Fitz-Peter, chief surveyor of the king's works, acted as deputy under him; masonry continued also to flourish under the auspices of these two artists during this and the following reign. On the accession of Edward I. in 1272, the superintendance of the masons was intrusted to Walter Giffard, archbishop of York, Gilbert de Clare, earl of Gloucester, and Ralph, lord of Mount Hermer, the progenitor of the family of the Montagues; and by these architects the abbey of Westminster was finished, after having been begun in 1220, during the minority of Henry II. During the reign of Edward II. the fraternity were employed in building Exeter and Oriel colleges in Oxford, Clare-hall in Cambridge, &c. under the auspices of Walter Stapleton, bishop of Exeter, who had been appointed grand-master of the masons in 1307.

Edward III. was a great encourager of learning in general, and not only patronised the masons, but applied very assiduously to the constitutions of the order, revised and meliorated the ancient charges, and added several useful regulations to the original code by which the fraternity had been governed. He patronised the lodges, and appointed five deputies under him to inspect their proceedings; and at this period it appears from some old records that the lodges were numerous, and that the fraternity held communications under the protection of the civil magistrates. William *a* Wykeham was continued grand-master on the accession of Richard II. and by him both the New College in Oxford, and Winchester College, were founded at his own expense. After the accession of Henry IV. Thomas Fitz-Allan, earl of Surrey, was appointed grand-master, who, after the engagement at Shrewsbury, founded Battle-abbey and Fotheringay; the Guildhall at London, being also built in this reign. On the accession of Henry V. the fraternity were directed by Henry Chichely, archbishop of Canterbury, under whom the lodges and communications of the fraternity were frequent. In 1425, however, during the reign of Henry VI. an act was made against the meeting of the chapters and congregations of masons, because it was said that by such meetings "the good course and effect of the statutes of labourers were openly violated and broken, in subversion of the law, and to the great damage of all the commons." But this act was not put in force, nor did the fraternity cease to meet, as usual, under the protection of archbishop Chichely, whostill continued to preside over them. The reason of this extraordinary edict is said to have been as follows: The duke of Bedford, at that time regent of the kingdom, being in France, the regal power was vested in his brother Humphrey, duke of. Gloucester, who was styled protector and guardian of the kingdom. The care of the young king's person and education, was intrusted to Henry Beaufort, bishop of Winchester, the duke's uncle. This prelate being of an ambitious disposition, and aspiring at the sole government, had continual disputes with his nephew, the protector; and, by reason of the violent temper of that prince, gained frequent advantages over him. This animosity increased to such a degree, that the parliament was at length obliged to interpose. On the meeting of that assembly, in the month of April, 1425, however, the servants and followers of the

peers came thither, armed with clubs and staves; on which account it received the name of the *Bat Parliament*, and at this time the act against masons was made. This was owing to the influence of the bishop, who wished to destroy the meetings of the fraternity, on account of the secrecy observed in them. Dr. Anderson, in the first edition of the Book of Constitutions, makes the following observation upon this act: "It was made in ignorant times, when true learning was a crime, and geometry condemned for conjuration; but it cannot derogate from the honour of the ancient fraternity, who, to be sure, would never encourage any such confederacy of their working brethren. By tradition, it is believed that the parliament were then too much influenced by the illiterate clergy, who were not accepted masons, nor understood architecture, (as the clergy of some former ages) and were generally thought unworthy of this brotherhood. Thinking they had an indefeasible right to know all secrets, by virtue of auricular confession, and the masons never confessing any thing thereof, the said clergy were highly offended; and, at first, suspecting them of wickedness, represented them as dangerous to the state during that minority; and soon influenced the parliament to lay hold of such supposed arguments of the working masons, for making an act that might seem to reflect dishonour upon even the whole fraternity, in whose favour several acts had been made before that period, and were made after it."

The bishop was soon after this diverted from his persecution of the masons by an affair of a more important kind. He had formed a design of surprising the city of London on the evening of St. Simon and St. Jude's day, that on which the lord mayor was invested with his office. But the plot having been discovered by the duke of Gloucester, the mayor was sent for while at dinner, and ordered to keep a strict watch for that night. The bishop's party accordingly made an attempt to enter by the bridge about nine the next morning, but were repulsed by the vigilance of the citizens. At this the prelate was so much enraged, that he collected a numerous body of archers, and men at arms, commanding them to assault the gate with shot. By the prudence of the magistrates, however, all violent measures were stopped; but no reconciliation could be procured betwixt the two parties, though it was attempted by the archbishop of Canterbury, and Peter, duke of Coimbra,

eldest son to the king of Portugal, with several other persons of distinction. At last the bishop wrote a letter to the duke of Bedford, urging his return to England, and informing him of the danger there was of a civil war, and reflecting upon the duke of Gloucester. This letter had the desired effect. The regent returned, and held a great council at St. Albans, on the 21st of February, but adjourned it to the 15th of March, at Northampton, and to the 25th of June, at Leicester. Bats and staves were now prohibited at these meetings; but the parties assembled with weapons no less formidable, viz. with slings, stones, and leaden plummets. The duke of Bedford employed all his authority to reconcile the differences; and at last obliged the two rivals to promise, before the assembly, that they would bury all animosities in oblivion. During the discussion of this matter, five charges were exhibited by the duke of Gloucester against the bishop; one of which was, that "he had, in his letter to the duke of Bedford, at France, plainly declared his malicious purpose of assembling the people, and stirring up a rebellion in the nation, contrary to the king's peace." To this the bishop answered, "That he never had any intention to disturb the peace of the nation, or raise a rebellion; but that he sent to the duke of Bedford to solicit his return to England, to settle all those differences which were so prejudicial to the peace of the kingdom: that though he had indeed written in the letter, 'that if he tarried, we should put the land in adventure by a field, such a brother you have here, he did not mean it of any design of his own, but concerning the seditious assemblies of masons, carpenters, tylers, and plaisterers; who being distressed by the late act of parliament against the excessive wages of these trades, had given out many seditious speeches and menaces against certain great men, which tended much to rebellion," &c.

Notwithstanding this heavy charge, the duke of Gloucester, who knew the innocence of the parties accused, took the masons under his protection, and transferred the charge of sedition and rebellion from them to the bishop and his followers. By the interest of the latter, however, the king granted him a pardon for all offences; and though the duke drew up fresh articles of impeachment against him in 1442, and presented them in person to the king, the council, being composed mostly of ecclesiastics, proceeded so slowly

in the business, that the duke, wearied out with the tediousness of the matter, dropped the prosecution entirely.

This contest terminated in the impeachment, imprisonment, and murder of the duke of Gloucester himself. This event might have been attended with bad consequences, had not their inveterate enemy, the prelate himself, been taken off by death, in about two months after the duke. The masons then continued, not only to meet in safety, but were joined by the king himself. He was, that very year, (144x) initiated into masonry, and from that time spared no pains to become completely master of the art. He perused the ancient charges, revised the constitutions, and, with the consent of his council, honoured them with his sanction. The example of the sovereign was followed by many of the nobility, who assiduously studied the art. The king presided over the lodges in person, nominating William Waneflect, bishop of Winchester, grand-master. This bishop, at his own expense, built Magdalene college, Oxford, and several religious houses. Eton college, near Windsor, and King's college, at Cambridge, were also founded during this reign. Henry himself founded Christ's college, Cambridge, as his queen Margaret of Anjou did Queen's college in the same university.

About this time, also, the masons were protected and encouraged by James I. of Scotland; who, after his return from captivity, became a zealous patron of the arts and learning of all kinds. He honoured the lodges with his royal presence, and settled an annual revenue of four pounds Scots (an English noble) to be paid by every master-mason in Scotland, to a grand-master chosen by the grand-lodge, and approved by the crown, one nobly born, or an eminent clergyman who had his deputies in cities and counties: something was likewise paid him by every new brother at his entry. His office entitled him to regulate every thing in the fraternity, which could not come under the jurisdiction of the law-courts; and, to prevent law-suits, both mason and lord, or builder and founder, appealed to him. In his absence, they appealed to his deputy, or grand-warden, who resided next the premises.

The flourishing state of masonry was interrupted by the civil wars between the houses of York and Lancaster, which brought it almost totally into neglect. About 1471, however, it revived under the auspices of Robert Beauchamp, bishop of Sarum, who had been appointed grand-master by

Edward IV. and honoured with the title of *Chancellor of the Garter*, for repairing the castle and chapel of Windsor. It again declined during the reigns of Edward V. and Richard III.; but came once more into repute on the accession of Henry VII. in 1485. It was now patronised by the master and fellows of the order of St. John at Rhodes (now Malta); who assembled their grand-lodge in 1500, and chose Henry for their protector. On the 24th of June, 1502, a lodge of masters was formed in the palace, at which the king presided as grand-master; and having appointed John Islip, abbot of Westminster, and sir Reginald Bray, knight of the garter, his wardens for the occasion, proceeded in great state to the east end of Westminster abbey, where he laid the first stone of that excellent piece of Gothic architecture, called *Henry the Seventh's Chapel*. The cape-stone of this building was celebrated in 1507. The palace of Richmond, as well as many other noble structures, were raised under the direction of sir Reginald Bray; and the college of Brazen-Nose, in Oxford, and Jesus and St. John's, in Cambridge, were all finished in this reign.

On the accession of Henry VIII. Cardinal Wolsey was appointed grand-master; who built Hampton-court, Whitehall, Christ-church college, Oxford, with several other noble edifices; all of which, upon the disgrace of that prelate, were forfeited to the crown in 1530. Wolsey was succeeded as grand-master in 1534, by Thomas Cromwell, earl of Essex; who employed the fraternity in building St. James's palace, Christ's hospital, and Greenwich castle. Cromwell being beheaded in 1540, John Touchet, lord Audley, succeeded to the office of grand-master, and built Magdalen college, in Cambridge, and many other structures. In 1547, the duke of Somerset, guardian to the king, and regent of the kingdom, became superintendant of the masons, and built Somerset-house, in the Strand; which, on his being beheaded, was forfeited to the crown in 1552.

After the death of the duke of Somerset, John Poynet, bishop of Winchester, presided over the lodges till the death of the king in 1553. From this time they continued without any patron till the reign of Elizabeth, when Sir Thomas Sackville accepted of the office of grand-master. Lodges, however, had been held during this period in different parts of England; but the general, or grand-lodge, assembled in the city of York, where, it is said, the fraternity were numerous and respectable. Of the queen we

have the following curious anecdote with regard to the masons: Hearing that they were in possession of many secrets which they refused to disclose, and being naturally jealous of all secret assemblies, she sent an armed force to York to break up their annual grand-lodge. The design was prevented by the interposition of Sir Thomas Sackville, who took care to initiate some of the chief officers, whom she had sent on this duty, in the secrets of masonry. These joined in communication with their new brethren, and made so favourable a report to the queen on their return, that she countermanded her orders, and never afterwards attempted to disturb the meeting of the fraternity. In 1567, Sir Thomas Sackville resigned the office of grand-master in favour of Francis Russel, earl of Bedford, and Sir Thomas Gresham, an eminent merchant. The former had the care of the brethren in the northern part of the kingdom assigned to him, while the latter was appointed to superintend the meetings in the south, where the society had considerably increased, in consequence of the honourable report which had been made to the queen. The general assembly, however, continued to meet at York as formerly; and here all records are kept, and appeals made, on every important occasion, to the assembly.

Sir Thomas Gresham, abovementioned, proposed to erect a building in the city of London for the benefit of commerce; provided the citizens would purchase a spot proper for the purpose. Accordingly, some houses between Cornhill and Threadneedle-street, being pulled down, the foundation-stone of the building was laid on the 7th of June, 1566, and with such expedition was the work carried on, that the whole was finished in November, 1567. This building, which was constructed on the plan of the exchange of Antwerp, was called at first simply *the Bourse*, but in January, 1570, the queen having dined with Sir Thomas, returned through Cornhill, entered the Bourse on the south side, and having viewed every part of the building, particularly the gallery which extended round the whole structure, and which was furnished with shops filled with all sorts of the finest merchandize in the city, she caused the edifice to be proclaimed, in her presence, by herald and trumpet, the *Royal Exchange;* and on this occasion, it said Sir Thomas appeared publicly in the character grand-master.

The queen being now thoroughly convinced that the fraternity of masons did not interfere in state affairs, became quite reconciled to their assemblies, and from this time masonry made a considerable progress; lodges were held in different parts of the kingdom, particularly in London and its neighbourhood, where the number of the brethren increased considerably. Several great works were carried on there under the auspices of Sir Thomas Gresham, from whom the fraternity received every encouragement. Sir Thomas was succeeded in the office of grand-master, by Charles Howard, earl of Effingham, who continued to preside over the lodges in the south, till the year 1588, when George Hastings, earl of Huntingdon, was chosen grand-master, and remained in the office till the decease of the queen in 1603.

On the accession of James I. to the crown of England, masonry flourished in both kingdoms, and lodges were held in both kingdoms. A number of gentlemen returned from their travels, with curious drawings of the old Greek and Roman architecture, as well as strong inclinations to revive a knowledge of it. Among these was the celebrated Inigo Jones, who was appointed general surveyor to the king. He was named grand-master of England, and was deputed by the king to preside over the lodges.* Several learned men were now initiated into the mysteries of masonry, and the society increased considerably in reputation and consequence. Ingenious artists resorted to England in great numbers; lodges were constituted, as seminaries of instruction in the sciences and polite arts, after the model of the Italian schools; the communications of the fraternity were established, and the annual festivals regularly observed. Under the direction of this accomplished architect, many magnificent structures were raised; and among the rest he was employed, by command of the sovereign, to plan a new palace at Whitehall, worthy of the residence of the kings of England. This was executed; but for want of a parliamentary fund, no more of the plan was ever finished than the banqueting-house. Inigo Jones continued in the office of grand-master till the year 1618, when he was succeeded by the earl of Pembroke; under whose auspices many eminent and wealthy

* Mr. Preston observes, that the grand-master of the north, bears the title of *grand-master of all England*, which (says he) may probably have been occasioned by the title of *grand-master*.

men were initiated, and the mysteries of the order held in high estimation.

After Charles I. ascended the throne, earl Pembroke continued in his office till the year 1630, when he resigned in favour of Henry Danvers, earl of Danby. This nobleman was succeeded in 1633 by Thomas Howard, earl of Arundel, the ancestor of the Norfolk family. In 1635, Francis Russel, earl of Bedford accepted the government of the society; but Inigo Jones having continued to patronise the lodges during his lordship's administration, he was re-elected the following year, and continued in office till the year of his death, 1646. The progress of masonry, however, was for some time obstructed by the breaking out of the civil wars; but it began to revive under the patronage of Charles II. who had been received into the order during his exile. Some lodges, during this reign, were constituted by *leave* of the *several* noble grand-masters, and many gentlemen and famous scholars requested at that time to be admitted into the fraternity. On the 27th of December, 1663, a general assembly was held, where Henry Jennyn, earl of St. Alban's, was elected grand-master; who appointed Sir John Denham his deputy, and Mr. Christopher Wren, afterwards the celebrated Sir Christopher Wren, and John Webb, his wardens. At this assembly several useful regulations were made, for the better government of the lodges; and the greatest harmony prevailed among the whole fraternity. The earl of St. Alban's was succeeded in his office of grand-master, by earl Rivers, in the year 1666, when Sir Christopher Wren was appointed deputy, and distinguished himself beyond any of his predecessors in promoting the prosperity of the lodges which remained at that time, particularly that of St. Paul's, now the lodge of Antiquity, which he patronised upwards of 18 years. At this time he attended the meetings regularly; and during his presidency made a present to the lodge of three mahogany candlesticks, which at that time were very valuable. They are still preserved, and highly valued as a testimony of the esteem of the donor.

The fire which, in 1666, destroyed such a great part of London, afforded ample opportunity for the masons to exert their abilities. After a calamity so sudden and extensive, however, it became necessary to adopt some regulations to prevent such a catastrophe in time to come. It was now determined, that in all the new buildings to be erected, stone

should be used instead of timber. Wren was ordered by the king and grand-master to draw up the plan of a city with broad and regular streets. Sir Christopher Wren was appointed surveyor-general, and principal architect, for rebuilding the city; the cathedral of St. Paul, and all the parochial churches enacted by parliament, in lieu of those that were destroyed, with other public structures. This gentleman, however, conceiving the charge to be too important for a single person, selected for his assistant Mr. Robert Hook, professor of geometry, in Gresham college. The latter was immediately employed in measuring, adjusting, and setting out the ground of the private streets, to the several proprietors. The model and plan were laid before the king and house of commons, and the practicability of the whole scheme, without any infringement of private property: but unfortunately it happened, that the greater part of the citizens were totally averse to leaving their old habitations, and building houses in other places; and so obstinate were they in their determinations, that they chose rather to have their old city again, under all its disadvantages, than a new one upon the improved plan. Thus an opportunity was lost of making the new city the most magnificent, as well as the most convenient for health and commerce of any in Europe. Hence the architect, being cramped in the execution of his plan, was obliged to alter and abridge it, and to model the city after the manner in which it has since appeared. In 1673, the foundation-stone of the cathedral of St. Paul's, was laid with great solemnity, by the king in person, and the mallet which he used on this occasion, is still preserved in the lodge of antiquity, as a great curiosity.

During the time that the city was rebuilding, lodges were held by the fraternity in different places, and many new ones constituted, to which the best architects resorted. In 1674, earl Rivers resigned the office of grand-master, in favour of George Villiers, duke of Buckingham, who left the care of the fraternity to his wardens, and sir Christopher Wren, who still continued to act as deputy. In 1679, the duke resigned in favour of Henry Bennet, earl of Arlington: but this nobleman was too deeply engaged in state affairs to attend to his duty as a mason, though the lodges continued to meet under his sanction, and many respectable gentlemen joined the fraternity. During the short reign of James II. the masons were much

neglected. In 1685, sir Christopher Wren was elected to the office of grand-master, who appointed Gabriel Cibber and Mr. Edward Strong, his wardens: yet notwithstanding the great reputation and abilities of this celebrated architect, masonry continued in a declining way for many years, and only a few lodges were held occasionally in different parts of the kingdom.

At the revolution, the society was in such a low state in the south of England, that only seven regular lodges were held in London, and its suburbs; and of these only two, viz. that of St. Paul's, and one at St. Thomas's hospital, Southwark, were of any consequence. But in 1695, king William having been initiated into the mysteries, honoured the lodges with his presence, particularly one at Hampton-court, at which he is said to have frequently presided during the time that the new part of his palace was building. Many of the nobility also were present at a general assembly, and feast, held in 1697, particularly Charles, duke of Richmond, and Lenox, who was elected grand-master for that year; but in 1698, resigned his office to sir Christopher Wren, who continued at the head of the fraternity till king William's death, in 1702.

During the reign of queen Anne, masonry made no considerable progress. Sir Christopher's age and infirmities drew off his attention from the duties of his office; the annual festivals were entirely neglected, and the number of masons considerably diminished. It was therefore determined that the privileges of masonry should not be confined to operative masons, but that people of all professions should be admitted to participate in them, provided they were regularly approved, and initiated into the order.

Thus the society once more rose into esteem; and on the accession of George I. the masons, now deprived of sir Christopher Wren, resolved to unite again under a grand-master, and revive the annual festivals. With this view, the members of the only four lodges at that time existing in London, met at the Apple-tree tavern, in Charles-street, Covent Garden; and having voted the oldest master-mason, then present, into the chair, constituted themselves a grand-lodge *pro tempore*. It was now resolved to renew the quarterly communications among the brethren; and at an annual meeting held on the 24th of June, the same year, Mr. Anthony Sayer was elected grand-master, invested by the oldest master-mason there present, installed by the

master of the oldest lodge, and had due homage paid him by the fraternity. Before this time, a sufficient number of masons, met together within a certain district, had ample power to make masons without a warrant of constitution; but it was now determined, that the privilege of assembling as masons should be vested in certain lodges or assemblies of masons convened in certain places, and that every lodge to be afterwards convened, excepting the four old lodges then existing, should be authorised to act by a warrant from the grand-master for the time, granted by petition from certain individuals, with the consent and approbation of the grand-lodge in communication; and that without such warrant, no lodge should hereafter be deemed regular or constitutional. The former privileges, however, were still allowed to remain to the four old lodges then extant. In consequence of this, the old masons in the metropolis vested all their inherent privileges, as individuals, in the four old lodges, in trust that they never would suffer the ancient charges and land-marks to be infringed. The four old lodges, on their part, agreed to extend their patronage to every new lodge which should hereafter be constituted according to the new regulations of the society; and while they acted in conformity to the ancient constitutions of the order, to admit their masters and wardens to share with them all the privileges of the grand-lodge, that of precedence only excepted.

Matters being thus settled, the brethren of the four old lodges considered their attendance on the future communications of the society as unnecessary; and therefore trusted implicitly to their masters and wardens, satisfied that no measure of importance would be adopted without their approbation. It was, however, soon discovered that the new lodges being equally represented with the old ones at the communications, would at length so far outnumber them, that by a majority they might subvert the privileges of the original masons of England which had been centered in the four old lodges; on which account a code of laws was, with the consent of the brethren at large, drawn up for the future government of the society. To this the following was annexed, binding the grand-master for the time being, his successors, and the master of every lodge to be hereafter constituted, to preserve it inviolably: "Every annual grand-lodge has an inherent power and authority to make new regulations, or to alter these for

the real benefit of this ancient fraternity, provided always that the old land-marks be carefully preserved: and that such alterations and new regulations be proposed and agreed to, at the third quarterly communication preceding the annual grand feast; and that they be offered also to the perusal of all the brethren before dinner, in writing, even of the youngest apprentice; the approbation and consent of the majority of all the brethren present being absolutely necessary to make the same binding and obligatory." To commemorate this circumstance, it has been customary, ever since that time, for the master of the oldest lodge to attend every grand installation; and, taking precedence of all present, the grand-master only excepted, to deliver the book of the original constitutions to the new installed grand-master, on his promising obedience to the ancient charges and general regulations.

By this precaution, the original constitutions were established as the basis of all succeeding masonic jurisdiction in the south of England; and the ancient *land-marks*, as they are called, or the boundaries set up as checks against innovation, were carefully secured from the attacks of any future invaders. No great progress, however, was made during the administration of Mr. Sayer, only two lodges being constituted, though several brethren joined the old ones. In 1718, Mr. Sayer was succeeded by Mr. George Payne, who collected many valuable manuscripts on the subject of masonry, and earnestly requested, that the fraternity would bring to the grand-lodge, any old writings or records concerning the fraternity, to show the usages of ancient times: and in consequence of this invitation, several old copies of the Gothic constitutions were produced, arranged, and digested. Another assembly and feast were held on the 24th of June, 1719, when Dr. Desaguliers was unanimously elected grand-master. At this feast the old, regular, and peculiar toasts were introduced; and from this time we may date the rise of free-masonry on its present plan, in the south of England. Many new lodges were established, the old ones visited by many masons who had long neglected the craft, and several noblemen initiated into the mysteries. In 1720, however, the fraternity sustained an irreparable loss by the burning of several valuable manuscripts, concerning the lodges, regulations, charges, secrets, &c. (particularly one written by Mr. Nicholas Stone, the warden under Inigo Jones.) This was

done by some scrupulous brethren, who were alarmed at the publication of the masonic constitutions. At a quarterly communication it was this year agreed, that, for the future, the new grand-master shall be named and proposed to the grand-lodge some time before the feast; and if approved and present, he shall be saluted as grand-master elect; and that every grand-master, when he is installed, shall have the sole power of appointing his deputy and wardens according to ancient custom.

In the mean time masonry continued to spread in the north as well as the south of England. The general assembly, or grand-lodge at York, continued to meet as usual. Several lodges met in 1705, under the direction of sir John Tempest, baronet, then grand-master; and many persons of worth and character were initiated into the mysteries of the fraternity. The greatest harmony subsisted between the two grand-lodges, and private lodges were formed in both parts of the kingdom under their separate jurisdiction. The only distinction which the grand-lodge in the north appears to have retained, is in the title of the *Grand Lodge of all England;* while the other was only called the *Grand Lodge of England.* The latter, however, being encouraged by some of the principal nobility, soon acquired consequence and reputation, while the other seemed gradually to decline; but, till within these few years, the authority of the grand-lodge at York, was never challenged; on the other hand, every mason in the kingdom held that assembly in the highest veneration, and considered himself bound by the charges which originated from that assembly. It was the glory and boast of the brethren, in almost every country where masonry was established, to be accounted descendants of the original York masons: and from the universality of the idea that masonry was first established at York, by charter, the masons of England have received tribute from the first states in Europe. At present, however, this social intercourse is abolished, and the lodges in the north and south are almost entirely unknown to one another; and neither the lodges of Scotland nor Ireland, court the correspondence of the grand lodge at London. This is said to have been owing to the introduction of some innovations among the lodges in the south; but for the coolness which subsists between the two grand-lodges another reason is assigned. A few brethren at York, having, on some trivial occason, seceded from

their ancient lodge, they applied to London for a warrant of constitution. Their application was honoured without any inquiry into the merits of the case; and thus, instead of being recommended to the mother-lodge to be restored to favour, these brethren were encouraged to revolt, and permitted, under the sanction of the grand-lodge in London, to open a new lodge in the city of York itself. This illegal extension of power justly offended the grand-lodge at York, and occasioned a breach which has never yet been made up.

The duke of Buccleugh, who, in 1723, succeeded the duke of Wharton as grand-master, first proposed the scheme of raising a general fund for distressed masons. The duke's motion was supported by lord Paisley, colonel Houghton, and a few other brethren; and the grand-lodge appointed a committee to consider of the most effectual means of carrying the scheme into execution. The disposal of the charity was first vested in seven brethren; but this number being found too small, nine more were added. It was afterwards resolved that 12 masters of contributing lodges, in rotation with the grand officers, should form the committee; and by another regulation since made, it has been determined that all past and present grand officers, with the masters of all regular lodges which shall have contributed within 12 months, to the charity, shall be members of the committee. This committee meets four times in the year, by virtue of a summons from the grand-master, or his deputy. The petitions of the distressed brethren are considered at these meetings; and if the petitioner be considered as a deserving object, he is immediately relieved with five pounds. If the circumstances of the case are of a peculiar nature, his petition is referred to the next communication, where he is relieved with any sum the committee may have specified, not exceeding 20 guineas at one time. Thus the distressed have always found ready relief from this general charity, which is supported by the voluntary contributions of different lodges out of their private funds, without being burdensome to any member in the society. Thus has the committee of charity for free masons been established; and so liberal have the contributions been, that though the sums annually expended for the relief of the distressed brethren have, for several years past, amounted to many thousand pounds, there still remains a considerable sum.

The most remarkable events which of late have taken place in the affairs of masonry, are the initiation of Omitul Omrah Bahauder, eldest son of the nabob of the Carnatic, who was received by the lodge of Trichinopoly, in the year 1779. The news being officially transmitted to England, the grand-lodge determined to send a congratulatory letter to his highness on the occasion, accompanied with an apron elegantly decorated, and a copy of the book of Constitutions, superbly bound. The execution of this commission was entrusted to sir John Day, advocate-general of Bengal; and in the beginning of 1780, an answer was received from his highness, acknowledging the receipt of the present, and expressing the warmest attachment and benevolence to his brethren in England. The letter was written in the Persian language, and inclosed in an elegant cover of cloth of gold, and addressed to the grand-master and grand-lodge of England. A proper reply was made; and a translation of his highness's letter was ordered to be copied on vellum, and, with the original, elegantly framed and glazed, and hung up in the hall at every public meeting of the society.

After such a long history of the rise and progress of masonry, it must be natural to enquire into the uses of the institution, and for what purpose it has been patronised by so many great and illustrious personages. The profound secrecy, however, in which every thing relating to masonry is involved, prevents us from being very particular on this head. The masons themselves say, in general, that it affords relief to the poor and needy, promotes philanthropy, friendship, and morality; and that in proportion as masonry has been cultivated, the countries have been civilized. How far this can be depended upon, the fraternity themselves best know. Another advantage, however, seems less equivocal, viz. that its signs serve as a kind of universal language, so that by means of them, people of the most distant nations may become acquainted, and enter into friendship with one another. This certainly must be accounted a very important circumstance; and considering the great number which have been, and daily are, admitted to the society, and their inviolable attachment to the art, we must in candour conclude, that it contains something of great importance to mankind at large.

GENERAL REGULATIONS.

[The following General Regulations for the Government of the Masonic Craft, are extracted from a work, entitled "The True Ahiman Rezon," compiled and published by Laurence Dermott, Esq. at that time, 1772, R. W. D. G. M. of Ancient York Masons, in England. Much stress having been laid on the opinions of this author, I have judged it proper to insert them at large, leaving the experienced brother to read and compare the sentiments therein contained, with the various regulations by which the Grand and Subordinate Lodges in the respective states are at present governed. Few brethren, after a careful perusal, will hesitate to admit, that they contain the principal foundation on which our stupendous fabric is erected. The author concludes his introductory remarks under the head of a Philacteria, for such gentlemen as may be inclined to become Free Masons, as follows:]

In the first place, when you intend to be made a freemason, go with your friend to the lodge, and desire him to shew you the warrant, or dispensation, by which the lodge is held: that is to say, an instrument printed or written upon parchment, and signed by some noble grand-master, his deputy and grand wardens, and grand secretary, and sealed with their grand lodge seal, &c. constituting and appointing particular persons [therein named] as master and wardens, with full power to congregate and hold a lodge at such a place, and therein make and admit freemasons, according to the most ancient and honourable custom of the royal craft, in all ages and nations throughout the known world, with full power and authority to nominate, chuse and instal their successors. When they produce this authority, or warrant, then call for the bye-laws, and, having seriously perused them, consider whether your natural disposition will incline you to be conformable to them. Next call for the roll, or list of members, where you may find the names of some of your intimate and most esteemed friends, or perhaps the names of such [other of your acquaintances] as you would not chuse to associate with. If these researches prove agreeable, then you may venture to lay down the deposit money, [as it is called] but if they do not produce the grand-master's authority by warrant or dispensation, you are to look upon them not

only as the magma of free-masons, but the very dregs of mankind, who, under the cloak of brotherly love, are ever upon the watch for an opportunity to pick your pockets, and make you contemptible into the bargain.* Doubtless you will wonder how, or by what means, such abandoned wretches got admittance into a fraternity which boast of so much honour and virtue, as to rank themselves with kings and princes, especially if they adhere strictly to the foregoing regulation. To this I answer, that some of the Landlords,† where the lodges are held, do often recommend persons to be made free-masons, and that the lucrative view takes place [too often] where impartiality, honesty and virtue ought to be the points of sight.‡ That others have stood the test of the strictest scrutiny, behaved well for many years, and afterwards fell into all manner of vices, which serves to shew the instability and weakness of mankind, and that all the doctrine of laws upon earth, without the grace of God, is not sufficient to make men wise, or deter them from evil. Nevertheless, in the system of free-masonry, there are many ways to mend the manners, polish the disposition, correct the judgment and refine the taste of a soul virtuously inclined. And as the number of good and wise free-masons have always greatly exceeded

* For a confirmation hereof read the eighth regulation, (page 46) where it is ordered, that no person so made, nor any concerned in making him, shall be a grand officer, nor an officer of any particular lodge, nor shall any such partake of the grand charity, if they should come to want it.

† I do not charge landlords in general with such evil proceedings, because I know many of them that abhor sinister views, and would sacrifice all pecuniary interest, before they would break through any of the sacred rules or orders of the craft: nevertheless, much reformation is still wanted in this quarter.

‡ Candour obliges us to admit, that heretofore improper characters have been admitted by some of our lodges, to the great disgrace and scandal of the craft; and we speak confidently that our ranks have more frequently been tainted by the same characters of whom our author here complains—the very dregs of society, who, having been unlawfully initiated in Europe, have been thrown upon our shores, to batten on the provision prepared for the deserving poor brother, or his still poorer widow and orphans. But the same candour demands, and to the honour of free-masons in America, let it be proclaimed, that few such instances as are here complained of, originate with us. Spurious lodges are, we believe, wholly unknown; and in all cases where even regularly warranted lodges have transcended their privileges, by introducing immoral, or otherwise improper characters, the grand lodges have promptly exercised the right vested in them, by withdrawing the dispensation, or warrant, of such offending lodge, and publicly suspended or expelled the members thereof, all of whom are forever deprived the benefits and privileges of the institution; unless, by a subsequent penitent conduct, they receive grace from the same high authority.—*Compiler.*

that of the foolish and wicked, it would be as absurd to condemn the whole for part, as it would be in the Jews to condemn Shem and Japhet for the curse brought upon Ham; or the Christians to condemn the eleven apostles, because Judas turned traitor. But this is not altogether the business of a guide; therefore I beg leave to resume my proper character, and earnestly desire you to shun mason clubs; that is to say, lodges formed without authority, for you may rest fully assured, that such clubs are generally composed of excluded members, or persons clandestinely made by them, and consequently incapable of giving proper instructions to their pupils. Or, admit them capable of giving proper instructions, even then, the new brethren will be led in the dark, because it is the interest of the rebel party to conceal the essentials of the craft, which, if revealed, must of course prove themselves to be villains. Therefore, in order to avoid falling into such hands, I earnestly beg of you, to have no communication with any lodge or set of men under the denomination of a free-mason's lodge, until they produce the grand-master's authority, signed and sealed as before mentioned. But having produced such authority, you may then *enter in the name of God!* where you will be acquainted with mysteries, which are not permitted to be revealed by a guide, especially out of the lodge: And if, after such entrance, or admission, you find that I have misled you, I do hereby give you full liberty to expose me as a blind guide; but if experience teach you that my instructions (as well as my intentions) were just, then I hope you will do me the honour of calling me a faithful brother. And that the God of all light and truth (who is the giver of all good gifts and graces) may bless, prosper, and direct you, in all your public and private (lawful) undertakings, is the hearty prayer of,

Gentlemen, your faithful and obedient servant,

LAURENCE DERMOTT,

Late Deputy Grand-Master.

The General Regulations of the Free and Accepted Masons.

OLD REGULATIONS.

I. The grand-master or deputy has full authority and right, not only to be present, but also to preside in every lodge, with the master of the lodge on his left hand: and to order his grand-wardens to attend him, who are not to act as wardens of particular lodges, but in his presence, and at his command; for the grand-master, while in a particular lodge, may command the wardens of that lodge, or any other master-masons, to act as his wardens, *pro tempore.*

II. The master of a particular lodge, has the right and authority of congregating the members of his lodge into a chapter, upon an emergency or occurrence, as well as to appoint the time and place of their usual forming; and in case of death or sickness, or necessary absence of the master, the senior warden shall act as master, *pro tempore*, if no brother is present who has been master of that lodge before; for the ab-

NEW REGULATIONS.

I. That is only when the grand-wardens are absent, for the grand-master cannot deprive them of their office without shewing cause, fairly appearing to the grand lodge, according to the old regulation, XVIII. so that if they are present in a particular lodge with the grand-master, they must act as wardens there.

Some grand lodge have ordered that none but the grand-master, his deputy and wardens (who are the only grand-officers) should wear their jewels in gold, pendant to blue* ribbons about their necks, and white leather aprons with blue silk; which sort of aprons may also be worn by former grand officers.

II. It was agreed, that if a master of a particular lodge is deposed, or demits, the senior warden shall forthwith fill the master's chair till the next time of choosing, and ever since in the master's absence he fills the chair, even though a former master be present; except he has a mind to honour a more skilful past-master; which is frequently the case.

* I shall at all times be conformable, and pay due respect to every right worshipful grand lodge of regular free-masons, and am well assured that grand officers only should be distinguished by gold jewels, and them according to their proper order; but at the same time I am certain, that every member of the grand lodge has an undoubted right to wear purple, blue, white, or crimson.

OLD REGULATIONS.	NEW REGULATIONS.
sent master's authority reverts to the last master present, though he cannot act till the senior warden congregates the lodge.	
III. The master of each particular lodge, or one of the wardens, or some other brother by appointment of the master, shall keep a book,* containing their bye-laws, the names of their members, and a list of all the lodges in town, with the usual times and places of their forming, and also the transactions of their own lodge, that are proper to be written.	III. No lodge shall be moved from their stated place of meeting, to another house, without giving previous notice to the grand secretary, containing reasons for the removal,‡ under the forfeiture of one guinea to the grand charity.
IV. No lodge shall make more than five new brothers at one and the same time, without an urgent necessity; nor any man under the age of twenty-five years,† who must also be his own master, unless by a dispensation from the grand-master.	IV. This regulation is neglected for several reasons, and is now obsolete.
V. No man can be accepted a member of a particular lodge,	V. The grand secretary can direct the petitioners in the

* In America this duty is always performed by a secretary, who is chosen by a majority of the brethren at the same meeting at which the other officers of the lodge are elected—most usually at the regular meeting of the lodge next preceding the festivals of St. John the Baptist and St. John the Evangelist.—*Compiler.*

† This article is still in force under the jurisdiction of the grand lodge of Maryland, but the qualification is twenty-one years.—*ib.*

‡ It being very unusual for American lodges to meet in houses of public entertainment; but, on the contrary, either in buildings erected solely for their own accommodation; or in some spacious suit of rooms, obtained on lease for a considerable term—it is believed the merit of this article has rarely been considered. In Philadelphia, a spacious and splendid fabric, in the Gothic style of architecture, has been erected, at an enormous expense. In this building, which is at once an honour to the craft, and the greatest ornament of that growing city, not only the grand lodge, but all the subordiate lodges, are in their regular rotation, accommodated, as well as the chapters of H. R. A. Masons, and the exalted degrees of K. T. and K. of M. &c. In other cities also the brethren occupy their own property; and the fraternity in Baltimore, are now erecting an elegant hall, a plate of the elevation on the west front of which accompanies this work—*ib.*

OLD REGULATIONS.

without previous notice one month before given to the lodge, in order to make due enquiry into the reputation and capacity of the candidate, unless by a dispensation.

VI. But no man can be entered a brother in any particular lodge, or admitted a member thereof, without the unanimous consent of all the members of that lodge then present, when the candidate is proposed, and when their consent is formally asked by the master, they are to give their consent in their own prudent way; either virtually, or in form; but with unanimity: nor is this inherent privilege subject to a dispensation, because the members of a particular lodge are the best judges of it; and because, if a turbulent member should be imposed on them, it might spoil their harmony, or hinder the freedom of their communication, or even break or disperse the lodge, which ought to be avoided by all that are true and faithful.

VII. Every new brother, at his entry, is decently to clothe the lodge, that is, all the brethren present, and to deposit something for the relief of the indigent and decayed brethren, as the candidate shall think fit to bestow, over and above the small allowance that may be stated in the bye-laws of that

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form of a dispensation, if wanted; but if they know the candidate, they do not require a dispensation.

VI. No visiter, however skilled in masonry, shall be admitted into a lodge, unless he is personally known to, or well vouched and recommended by one of that lodge then present.*

But it was found inconvenient to insist upon unanimity in several cases, and therefore the grand-masters have allowed the lodges to admit a member if there are not above three ballots against him; though some lodges desire no such allowance.

VII. See this explained in the account of the constitution of the general charity; only particular lodges are not limited, but may take their own method for charity.

* I shall not mention the cause of the above new regulation being made, but certain it is that real free-masons have no occasion for any such regulation, they being able to distinguish a true brother, let his country or language be ever so remote or obscure to us, nor is it in the power of false pretenders to deceive us.

OLD REGULATIONS.

particular lodge, which charity shall be kept by the cashier; also the candidate shall solemnly promise to submit to the constitutions, and other good usages, that shall be intimated to him, in time and place convenient.

VIII. No set or number of brethren shall withdraw or separate themselves from the lodge in which they were made, or were afterwards admitted members, unless the lodge become too numerous; nor even then, without a dispensation from the grand-master or deputy; and when thus separated, they must either immediately join themselves to such other lodges that they shall like best, who are willing to receive them, or else obtain the grand-master's warrant to join in forming a new lodge, to be regularly constituted in good time.

If any set or number of masons, shall take upon themselves to form a lodge without the grand-master's warrant, the regular lodges are not to countenance them, nor own them as fair brethren duly formed, nor approve of their acts and deeds; but must treat them as rebels, until they humble themselves as the grand-master shall, in his prudence direct, and until he approve of them by his warrant signified to the other lodges, as the custom is when a new lodge is to be registered in the grand lodge book.

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VIII. Every brother concerned in making masons clandestinely, shall not be allowed to visit any lodge till he has made due submission, even though the brother so admitted may be allowed.

None who make a stated lodge without the grand-master's warrant shall be admitted into regular lodges, till they make due submission, and obtain grace.

If any brethren form a lodge without leave, and shall irregularly make, that is without the grand-master's warra t, new brothers, they shall not be admitted into any regular lodge, no not as visiters, till they render a good reason, or make due submission.

If any lodge within the limits of the city of *London*, cease to meet regularly during twelve months successive, and not keep up to the rules and orders of the grand lodge, its number and place shall be erased and discontinued in the grand lodge books; and if they petition to be inserted or owned as a regular lodge, it must lose its former place and rank of precedency, and submit to a new constitution.

Seeing that some extraneous brothers have been lately made

OLD REGULATIONS.

IX. But if any brother so far misbehave himself, as to render his lodge uneasy, he shall be thrice duly admonished by the master and wardens in that lodge formed; and if he will not refrain his imprudence, nor obediently submit to the advice of his brethren, he shall be dealt with according to the bye-laws of that particular lodge; or else in such manner as the grand lodge shall in their great prudence think fit, for which a new regulation may be afterwards made.

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in a clandestine manner; that is, in no regular lodge, nor by any authority or dispensation from the grand-master, and upon small and unworthy considerations, to the dishonour of the craft.

The grand lodge decreed, that no person so made, nor any concerned in making him, shall be an officer of any particular lodge; nor shall any such partake of the general charity, if they should come to want it.

IX. Whereas several disputes have arisen about the removal of lodges from one house to another, and it has been questioned in whom that power is invested, it is hereby declared, *That no lodge be removed without the master's knowledge, that no motion be made for removing in the master's absence, and that if the motion be seconded, or thirded, the master shall order summons to every individual member, specifying the business, and appointing a day for hearing and determining the affair, at least ten days before, and the determination shall be made by the majority; but if he be of the minority against removing, the lodge shall not be removed, unless the majority consists of full two thirds of the members present.*

But if the master refuse to direct such summons, either of the wardens may do it; and if the master neglects to attend on the day fixed, the warden may preside in determining the affair in the manner prescribed; but they shall not, in the mas-

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X. The majority of every particular lodge, when congregated, not else, shall have privilege of giving instructions to their master and wardens before the meeting of the grand chapter, because the said officers are their representatives, and supposed to speak the sentiments of their brethren, at the said grand lodge.

XI. All particular lodges are to observe the like usages as much as possible; in order to which, and also for cultivating a good understanding among free-masons, some members of every lodge shall be deputed to visit other lodges, as often as shall be thought convenient.*

NEW REGULATIONS.

ter's absence, enter upon any other cause but what is particularly mentioned in the same summons.

And if the lodge is thus regularly ordered to be removed, the master or warden shall send notice to the secretary of the grand lodge, for publishing the same at the next grand lodge.

X. Upon a sudden emergency, the grand lodge has allowed a private brother to be present; and, with leave asked and given, to signify his mind, if it was about what concerned masonry, but not to vote.

XI. The same usages for substance are actually observed in every regular lodge of real free and accepted masons, which is much owing to visiting brethren, who compare the usages.†

* It has been customary of late years, for the grand lodges, at their yearly communications, to appoint, among other officers, certain judicious and experienced brethren to act as inspectors of the work, whose duty it is to visit occasionally, the lodges which are placed under their immediate jurisdiction; and to report the state of such lodges, as well relating to their orderly deportment, as their strict conformity to the regulations of the grand lodge.—*Compiler*

† It is a truth beyond contradiction, that the free and accepted masons in Ireland, Scotland, and the ancient masons in England, have one and the same customs, usages, and ceremonies: but this is not the case with the modern masons in England, who differ materially, not only from the above, but from most masons under Heaven.*

* Since the publication of Mr. Dermott's work, a complete union has been formed, not only in England, but in Ireland and Scotland also. There the distinction between ancient and modern masons has subsided by a solemn league; some account of which is given in the present work.—*Compiler.*

OLD REGULATIONS.

XII. The grand lodge consists of. and is formed by, the masters and wardens of all the particular lodges upon record, with the grand-master at their head, the deputy on his left hand, and the grand wardens in their places.

These must have their quarterly communications, or monthly meetings and adjournments, as often as occasion requires, in some convenient place, as the grand-master shall appoint, where none shall be present but its own proper members, without leave asked and given; and while such a stranger, though a brother, stays, he is not allowed to vote, nor even to speak to any question, without leave of the grand lodge, or unless he is desired to give his opinion.

All matters in the grand lodge are determined by a majority of votes, each member having one vote, and the grand-master two votes, unless the grand lodge leave any particular thing to the determination of the grand-master, for the sake of expedition.

XIII. At the grand lodge meeting, all matters that concern the fraternity in general, or particular lodges, or single brothers, are sedately and maturely to be discoursed of.

1. Apprentices must be admitted fellow crafts and masters only here, unless by a dis-

NEW REGULATIONS.

XII. There must be no less than the masters and wardens of five regular lodges, together with one or all of the grand officers at their head, to form a grand lodge.

No new lodge is owned, nor their officers admitted into the grand lodge, unless it be regularly constituted and registered.

All who have been or shall be grand-masters, shall be members of and vote in all grand lodges.

All who have been or shall be deputy grand-masters, shall be members of and vote in all grand lodges.*

All who have been or shall be grand wardens, shall be members of and vote in all grand lodges.

Masters or wardens of particular lodges, shall never attend the grand lodge without their jewels, except upon giving good and sufficient reasons.

If any officer of a particular lodge cannot attend, he may send a brother of his lodge, that has been in that or a higher office before, with his jewel and clothing, to supply his room and support the honour of his lodge.

XIII. What business cannot be transacted at one lodge, may be referred to the committee of charity, and by them reported to the next grand lodge.

The master of a lodge, with his wardens, and a competent number of the lodge, assembled in due form, can make mas-

* Past masters of warranted lodges on record, are allowed this privilege, whilst they continue to be members of any regular lodge.

OLD REGULATIONS.

pensation from the grand-master.*

2. Here also all differences that cannot be made up, or accommodated privately, nor by a particular lodge, are to be seriously considered and decided; and if any brother thinks himself aggrieved by the decision, he may appeal to the grand lodge next ensuing, and leave his appeal in writing with the grand-master, the deputy or grand wardens.†

Hither also all the officers of particular lodges shall bring a list of such members as have been made, or even admitted by them since the last grand lodge.

4. There shall be books kept by the grand-master or deputy, or rather by some other brother appointed secretary of the grand lodge, wherein shall be recorded all the lodges, with the usual times and places of their forming, and the names of all the members of each lodge; also all the affairs of the grand lodge that are proper to be written.

5. The grand lodge shall consider of the most prudent and effectual means of collecting and disposing of what money

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ters and fellows at discretion.

It was agreed in the grand lodge, that no petitions or appeals shall be heard on the annual grand lodge or feast day; nor shall any business be transacted that tends to interrupt the harmony of the assembly, but all shall be referred to the next grand lodge, or stewards' lodge.

These lists are brought to the grand lodge every quarter, *viz.* on the first Wednesday in March, June, September, and December.

* This is a very ancient regulation, but seldom put in practice; new masons being generally made at private lodges; however, the right worshipful grand-master has full power and authority to make, or cause to be made in his worship's presence, free and accepted masons at sight, and such making is good.* But they cannot be made out of his worship's presence, without a written dispensation for that purpose. Nor can his worship oblige any warranted lodge to receive the persons so made, if the members should declare against him or them; but, in such case, the right worshipful grand-master may grant them a warrant and form them into a new lodge.

† This was the custom in time of old; but ever since the institution of the office of grand secretary, all writings in the nature of appeals and petitions are left with him.

* This is a great stretch of power, not recognized, or at least, we believe, not practised in this country.—*Compiler.*

OLD REGULATIONS.

shall be lodged with them on charity, towards the relief only of any true brother fallen into poverty and decay, but none else.

6. But each particular lodge may dispose of their own charity for poor brothers, according to their own bye-laws, until it be agreed by all the lodges, in a new regulation,* to carry in the charity collected by them, to the grand lodge at their quarterly or annual communication, in order to make a common stock for the more handsome relief of poor brethren.

7. They shall appoint a treasurer, a brother of worldly substance, who shall be a member of the grand lodge by virtue of his office, and shall be always present, and have power to move to the grand lodge any thing that concerns his office.

8. To him shall be committed all money raised for the general charity, or for any other use of the grand lodge, which he shall write down in a book, with the respective ends and uses for which the several sums are intended, and shall expend or disburse the same by such a certain order signed, as the grand lodge shall hereafter agree to in a new regulation.

But by virtue of his office, as treasurer, without any other qualification, he shall not vote in choosing a new grand-master and grand wardens, though in every other transaction.

NEW REGULATIONS.

See Regulations for Charity, page 92.

* See this explained in the regulation for charity.

OLD REGULATIONS.

9. In like manner the secretary shall be a member of the grand lodge, by virtue of his office, and shall vote in every thing, except in choosing grand officers.

10. The treasurer and secretary may have each a clerk or assistant, if they think fit, who must be a brother and a master mason, but must never be a member of the grand lodge, nor speak without being allowed or commanded.

11. The grand-master or deputy, have authority always to command the treasurer and secretary to attend him, with their clerks and books, in order to see how matters go on, and to know what is expedient to be done upon an emergency.

12. Another brother and master-mason should be appointed the tyler, to look after the door; but he must be no member of the grand lodge.

13. But these offices may be further explained by a new regulation, when the necessity or expediency of them may more appear than at present to the fraternity.

XIV. If at any grand lodge, stated or occasional, monthly or annual, the grand-master and deputy should both be absent, then the present master of a lodge that has been longest a free-mason, shall take the chair, and preside as grand-master, *pro tempore*, and shall be vested with all the honour and power for the time being, provided there is no brother present that has been grand-master or deputy

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Another brother and master-mason is appointed pursuivant, and stationed at the inward door of the grand lodge; his business is to report the names and titles of all that want admittance, and to go upon messages, &c. but he is not a member of the grand lodge, nor allowed to speak without orders.

XIV. In the first edition the right of grand wardens was omitted in this regulation, and it has been since found that the old lodges never put into the chair the master of a particular lodge, but when there was no grand warden in company, present nor former; and that in such a case, a grand officer always took place of any master of a lodge that has not been a grand officer.

OLD REGULATIONS.

formerly; for the last former grand-master or deputy in company, takes place of right in the absence of the grand-master or deputy.

XV. In the grand lodge none can acts as wardens but the present grand wardens, if in company; and if absent, the grand-master shall order private wardens to act as grand wardens *pro tempore*, whose places are to be supplied by two fellow-crafts, or master-masons of the same lodge, called forth to act, or sent thither by the master thereof; or if by him omitted, the grand-master, or he that presides, shall call them forth to act; so that the grand lodge may be always complete.

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Therefore, in case of the absence of all grand-masters and deputies, the present senior grand warden fills the chair; and in his absence, the junior grand warden; and his absence the oldest former grand warden in company; and if no former grand officer be found, then the oldest free-mason who is now the master of a lodge.*

But to avoid disputes, the grand-master usually gives a particular commission, under his hand and seal of office, countersigned by the grand secretary, to the senior grand warden, or in his absence to the junior, to act as a deputy grand-master, when the deputy is not in town.

XV. Soon after the first edition of the book of constitutions, the grand lodge finding it was always the ancient usage that the oldest former grand wardens supplied the places of those of the year when absent, the grand-masters ever since has ordered them to take place immediately, and act as grand wardens, *pro tempore*, which they always do in the absence of the grand wardens for the year, except when they have waved their privilege for that time, to honour some brother, whom they thought more fit for the present service.

But if no former grand wardens are in company, the grand-master, or he that presides, calls forth whom he pleases, to

* The pre-eminence is generally given to the master of the senior lodge, without regard to the age of the masters.

OLD REGULATIONS.

XVI. 1. The grand wardens, or any others, are first to advise with the deputy about the affairs of the lodges of private single brothers, and are not only to apply to the grand-master without the knowledge of the deputy, unless he refuse his concurrence.

2. In which case, or in case of any difference of sentiment between the deputy and grand wardens, or other brothers, both parties are to go to the grand-master by consent; who, by virtue of his great authority and power can easily decide the controversy, and make up the difference.

3. The grand-master should not receive any private intimations of business concerning masons and masonry, but from his deputy first, except in such cases as his worship can easily judge of: and if the application to the grand-master be irregular, his worship can order the grand wardens, or any so applying, to wait upon the deputy, who is speedily to prepare the business, and lay it orderly before his worship.

XVII. No grand-master, grand warden, treasurer, or secretary, or whoever acts for them, or in their stead, *pro tempore*, can at the same time act as the master or warden of a particular lodge; but as soon as any of them has discharged

NEW REGULATIONS.

act grand wardens, *pro tempore*.*

XVI. 1. This was intended for the ease of the grand-master, and for the honour of the deputy.

2. No such case has happened in our time, and all grand-masters govern more by love than power.

3. No irregular applications have made been made in our time, to the grand-master.

XVII. Old grand officers, are now some of them officers of particular lodges, but are not deprived of their privilege in the grand lodge, to sit and vote there as old grand officers; only he deputes a past officer of his particular lodge to act, *pro tem-*

* Preference is given to the master or past master of the oldest lodge present.

OLD REGULATIONS.

his public office, he returns to that post or station in his particular lodge, from which he was called to officiate.

XVIII. 1. If the deputy be sick, or necessarily absent, the grand-master can chuse any brother he pleases to act as his deputy, *pro tempore*.

2. But he that is chosen deputy at the installation, and also the grand wardens, cannot be discharged, unless the cause fairly appear to the grand lodge.

3. For the grand-master, if he is uneasy, may call a grand lodge, on purpose to lay the cause before them, for their advice and concurrence.

And if the members of the grand lodge cannot reconcile the grand-master with his deputy or wardens, they are to allow the grand-master to discharge his deputy, or wardens, and to choose another deputy immediately, and the same grand lodge, in that case, shall forthwith choose other grand wardens, so that harmony and peace may be preserved.

XIX. If the grand-master should abuse his great power, and render himself unworthy of the obedience and submission of the lodge, he shall be treated in a way and manner to be agreed upon in a new regulation: because hitherto the ancient fraternity have had no occasion for it.

XX. The grand-master, with his deputy, grand wardens, and

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pore, as the officer of that lodge, at the grand lodge.

XVIII. 1. The senior grand warden now, ever supplies the deputy's place;* the junior acts as the senior; the oldest former grand warden, as the junior; also the oldest mason, as above.

2. This was never done in our time. *See new regulation I.*

3. Should this case ever happen, the grand-master appoints his deputy, and the grand lodge the other grand officers.

But if the grand lodge want to get rid of the deputy, they must choose a new grand-master, by which means the deputy's chair becomes vacant.

XIX. The free-masons firmly hope, that there will never be occasion for such a new regulation.

XX. Or else he shall send his grand officers to visit the lodges:

* This is done by courtesy, the grand-master only having power to appoint and discharge his deputy at pleasure.

OLD REGULATIONS.

secretary, shall at least once go round and visit all the lodges about town during his mastership.

XXI. If the grand-master dies during his mastership; or by sickness, or by being beyond sea, or any other way to be rendered incapable of discharging his office, the deputy, or in his absence the senior grand warden, or in his absence the junior grand warden, or in his absence any three masters of lodges shall assemble at the grand lodge immediately, in order to advise together upon the emergency, and to send two of their number to invite the last grand-

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This old and laudable practice often renders a deputy necessary: when he visits them, the senior grand warden acts as deputy, the junior as the senior, as above; or if both, or any of them be absent, the deputy, or he that presides for him, may appoint whom he pleases in their stead, *pro tempore*.*

For when both the grand-masters are absent, the senior or junior grand warden may preside as deputy in visiting the lodges, or in the constitution of a new lodge; neither of which can be done without at least one of the present grand officers; except in places at too great a distance from the grand lodge, and in such case some faithful brother, who has passed the chair, &c. shall have a proper deputation under the grand lodge seal,† for the constituting of such new lodge or lodges, in distant or remote countries, where the grand officers cannot possibly attend.

XXI. Upon such a vacancy, if no former grand-master, nor former deputy be found, the present senior grand warden fills the chair, or in his absence the junior, till a new grand-master is chosen; and if no present nor former grand warden be found, then the oldest free-mason who is now the master of a lodge. This privilege is generally given up to the master of the oldest lodge, without regard to the age of the man, or the time he was made.

* The brother appointed must be a master mason.

† The grand-master, or his deputy, may use their private seals; but if the order is made in their absence, the grand lodge seal must be affixed thereto.

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master to resume his office, which now of course reverts to him; and if he refuses to act, then the next last, and so backward: but if no former grand-master be found, the present deputy shall act as principal till a new grand-master is chosen; or if there be no deputy, then the oldest mason, the present master of a lodge.

XXII. The brethren of all the regular lodges in and near the city of London, shall meet in some convenient place on every St. John's day; and when business is over, they may repair to their festival dinners, as they shall think most convenient; and when St. John's day happen to be on a Sunday, then the public meeting shall be on the next Monday.

The grand lodge must meet in some convenient place on St. John the evangelist's day, in every year, in order to proclaim the new, or recognize the old grand-master, deputy and grand wardens.

XXIII. If the present grand-master shall consent to continue a second year, then one of the grand lodge, deputed for that purpose, shall represent to all the brethren, his worship's good government, &c. and turning to him, shall, in the name of the grand lodge, humbly request him to do the fraternity the great honour, if nobly born, if not, the great kindness, of continuing to be their grand-master for the year ensuing; and his worship declaring his consent thereto, in manner he

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XXII. Or any brethren around the globe, who are true and faithful members of the ancient craft, at the place appointed, till they have built a place of their own; but none but the members of the grand lodge are admitted within the doors during the elections of grand officers.

N. B. It is the general custom to choose the grand officers a considerable time before St. John's day, viz. on the first Wednesday in December, or sooner.

XXIII. Application shall be made to the grand-master, by the deputy, or such brother whom the grand lodge shall appoint, in case of his failure, at least one month before St. John the evangelist's day, in order to enquire whether his worship will do the fraternity the great honour, or kindness, of continuing in his office a second year, or of nominating his successor; and if his worship should at that time happen to be out of town, or the person whom he shall think proper to succeed him;

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thinks proper, the grand secretary shall thrice proclaim him aloud,

*Grand-Master of Masons.**

All the members of the grand lodge shall salute him in due form, according to the ancient and laudable custom of freemasons.

XXIV. The present grand-master shall nominate his successor for the year ensuing; who, if unanimously approved of by the grand lodge, and there present, he shall be proclaimed, saluted and congratulated, the new grand-master, as before hinted; and immediately installed by the last grand-master, according to an ancient usage.†

But if that nomination is not unanimously approved, the new grand-master shall be chosen immediately by ballot, viz. every master and warden writing his man's name, and the last grand-master writing his man's name too, and the man whose name the last grand-master shall first take out casually, or by chance, shall be grand-master of masons for the year ensuing: and if present, he shall be proclaimed, saluted, and congratulated, as before hinted, and forthwith installed by the last grand-master, according to usage.

NEW REGULATIONS.

then the secretary shall write to either, or both, concerning the same, the copies of which letters shall be transcribed in the transaction book of the grand lodge, as also the answers received.

XXIV. This is the general practice of grand lodges, for they seldom or never disapprove the choice.

The present grand-master may order any brother, well skilled in the ceremony, to assist him in installing the new grand-master.

There has been no occasion for this old regulation in our time, the grand lodge, as before, having constantly approved of the grand-master's choice; *and my reason for inserting it is, lest any brother acquainted with the old constitutions, should think the omitting it a defection.*

* The masons of old addressed their grand-masters by the title of right worshipful; but the modern masons, by a refinement peculiar to themselves, give the title of right worshipful, to every master of a private lodge. And that of most worshipful not only to their grand-master, but even to the deputies of provincials.

† This is a most noble and grand ceremony, but cannot be described in writing, nor ever known to any but master-masons.

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XXV. 1. The last grand-master thus continued, or the new grand-master thus installed, shall next, as his inherent right, nominate and appoint his deputy grand-master, either the last or a new one, who shall also be proclaimed, saluted and congratulated in due form.

2. The new grand-master shall also nominate his new grand wardens; and, if unanimously approved by the grand lodge, they shall also be forthwith proclaimed, saluted, and congratulated in due form.

XXVI. That if the brother whom the present grand-master shall nominate for his successor, or whom the grand lodge shall choose by ballot, as above, be out of town, and has returned his answer, that he will accept of the office of grand-master, he shall be proclaimed, as before in old regulation XXIII. and may be installed by proxy, which proxy must be the present or former grand-master, who shall act in his name, and receive the usual honours, homage and congratulations.

XXVII. Every grand lodge has an inherent power and authority to make new regulations, or to alter these for the real benefit of the ancient fraternity, provided always, that the old land marks be carefully preserved, and that such new regulations and alterations be proposed and agreed to by the grand lodge, and that they be

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XXV. 1. A deputy was always needful when the grand master was nobly born, and this old regulation has been always practised in our time.

2. This old regulation has sometimes been found inconvenient; therefore the grand lodge reserve to themselves the election of grand wardens; where any member has a right to nominate one, and the two persons who have the majority of votes, still preserving due harmony, are declared duly elected.

XXVI. The proxy must be either the last or former grand-master, or else a very reputable brother.

Nor is the new deputy, nor the grand wardens, allowed proxies when appointed.

XXVII. All the alterations, or new regulations above written, are only for amending or explaining the old regulations for the good of masonry, without breaking in upon the ancient rules of the fraternity, still preserving the old land marks; and were made at several times, as occasion offered, by the grand lodge, who have an inherent

OLD REGULATIONS.	NEW REGULATIONS.
submitted to the perusal of all the brethren in writing, whose approbation and consent, or the majority thereof, is absolutely necessary to make the same binding and obligatory; which must, therefore, after the new grand-master is installed, be solemnly desired and obtained from the grand lodge, as it was for these old regulations, by a great number of brethren.	power of amending what may be thought inconvenient, and ample authority of making new regulations for the good of freemasonry, which has not been disputed; for the members of the grand lodge are truly the representatives of all the fraternity, according to old regulation X.

END OF THE OLD REGULATIONS.

Regulations for the Government of the Grand Lodge, during the time of public business.

XVIII. 1. That no brothers be admitted into the grand lodge, but the immediate members thereof, viz. the four present and all former grand officers, the treasurer and secretary, the masters, wardens, and past masters, of all regular lodges, except a brother who is a petitioner, or a witness in some case, or one called in by motion.

2. That at the third stroke of the grand-master's gavel, there shall be a general silence; and that he who breaks silence, without leave from the chair, shall be publickly reprimanded.

3. That under the same penalty every brother shall keep his seat, and keep strict silence whenever the grand-master or deputy shall think fit to rise from the chair, and call *to order*.

4. That in the grand lodge every member shall keep in his seat, (according to the number of his lodge) and not move about from place to place during the communication, except the grand wardens, as having more immediately the care of the grand lodge.

5. That no brother is to speak but once to the same affair, unless to explain himself, or when called upon by the chair to speak.

6. Every one that speaks shall rise, and keep standing, addressing himself in a proper manner to the chair; nor shall any presume to interrupt him, under the aforesaid pen-

alty; unless the grand-master find him wandering from the point in hand, shall think fit to reduce him to order; for then the said speaker shall sit down: but after he has been set right, he may again proceed, if he pleases.

7. If in the grand lodge any member is twice called to order at any one assembly, for transgressing these rules, and is guilty of a third offence of the same nature, the chair shall peremptorily order him to quit the lodge-room for that night.

8. That whoever shall be so rude as to hiss at any brother, or at what another says or has said, he shall be forthwith solemnly excluded the communication, and declared incapable of ever being a member of any grand lodge for the future, till another time he publickly owns his fault, and his grace be granted.

9. No motion for a new regulation, or for the continuance or alteration of an old one, shall be made till it be first handed up in writing to the chair; and, after it has been perused by the grand-master, at least about ten minutes, the thing may be moved publickly and then it shall be audibly read by the secretary; and if he be seconded and thirded, it must immediately be committed to the consideration of the whole assembly, that their sense may be fully heard about it; after which the question shall be put, *pro* and *con*.

10. The opinion, or votes of the members, are to be signified by holding up of hands; that is, one hand each member; which uplifted hands the grand wardens are to count, unless the number of hands be so equal as to render the counting them useless.

Nor should any other kind of division ever be admitted among free-masons.

In order to preserve harmony, it was thought necessary to use counters and a ballotting box when occasion requires.

END OF THE NEW REGULATIONS.

My son, forget not my law; but let thine heart keep my commandments; and remove not the ancient land mark which thy fathers have set.—SOLOMON.

The Regulations for Charity.

I. This committee shall be and consist of all present and former grand officers, secretary, and treasurer, with the masters of ten regular lodges, who shall be summoned, and

obliged to attend in their turns: that is to say, five from the oldest lodges, and five from the youngest, shall be summoned to meet upon the third Wednesday in every Calendar month, to hear all petitions, &c. and to order such relief to be given to distressed petitioners, as their necessity may appear, and prudence may direct.

II. That all collections, contributions, and other charitable sum, or sums of money, of what nature or kind soever, that shall at any time be brought into the grand lodge, shall be deposited in the hands of the treasurer, or such other persons as the grand lodge shall appoint, who is not to disburse or expend the same, or any part thereof, on any account whatsoever, without an order from the said committee, which order shall be signed by the presiding officer, and countersigned by the secretary.

III. That neither the grand officer, secretary, or any other person whatever, shall give or sign any order on the treasurer, for any sum or sums of money, until the same be first approved of by the majority of the committee or stewards, then present, and entered in their transaction book, together with the name or names of the person or persons to whom the same is given.

IV. That no anonymous letter, petition or recommendation by or from any person, or on any account or pretence whatsoever, be introduced or read in this committee.

V. That registered masons only, who have contributed not less than twelve months, and a member of a warranted lodge during that time, shall be considered and relieved. Sojourners, or travelling masons, shall be relieved, if certified, by private contribution, or out of the fund, as the majority shall think proper.

VI. That all petitions or recommendations shall be signed by the master and wardens of the petitioner's lodge, who shall (if in town) attend the steward's lodge, or committee, and assert the truth of the petitioners. The petitioners shall also attend, if in or adjacent to the lodge, except in cases of sickness, lameness, or imprisonment; and prove to the satisfaction of the stewards, that he or they have been formerly in reputable, or at least in tolerable circumstances.

VII. That any other brother may send in a petition or recommendation, but none shall be admitted to sit or hear the debates, but the grand officers, secretary and treasurer, with the ten masters summoned for that purpose.

VIII. That it shall be the inherent power of this committee, or steward's lodge, to dispose of the fund laid in for charity, to charitable uses, and no other, and that, only to such persons who shall appear by their petitions aforesaid, to be deserving and in real want of charitable and brotherly assistance, and that either by weekly support, or as they shall judge most prudent and necessary.

IX. That no extraneous brother that is not made in a regular lodge, but made in a clandestine manner, without the grand-master's warrant, or only with a view to partake of this charity, nor any assisting at such irregular makings, shall be qualified to receive any assistance therefrom, according to the sixth regulation for charity.

X. That this committee shall have full power and authority to hear and adjust all matters, concerning free-masons or free-masonry, that shall be laid before them, except making new regulations, which power is wholly invested in the grand lodge, and their determinations shall be final, except when an appeal shall be made to the quarterly grand lodge.

XI. That for the speedy relief of distressed petitioners, any three of the masters, summoned for that purpose, with or without the grand officers, the secretary and books always present, shall be a quorum, and may proceed to business, as prudence and brotherly love shall direct them.

XII. That all the transactions of this steward's lodge, or committee of charity, shall be read audibly, by the grand secretary, before all the members of the grand lodge, upon the first Wednesdays in March, June, September and December, yearly.

XIII. This committee being invested with full power to hear complaints of a masonic nature, as appears by regulation X. and to punish delinquents according to the laws of the craft; for that reason they shall most religiously adhere to the old Hebrew regulation, viz. "If a complaint be made against a brother by another brother, and he be found guilty, he shall stand to the determination of this or the grand-lodge: but if a complaint be made against a brother, wherein the accuser cannot support his complaint to conviction, such accuser shall forfeit such penalty as the person so accused might have forfeited, had he been really convicted on such complaint."

☞ The foregoing regulations of the grand lodge of England, as well with regard to order, as the dissemination of charity (with a few unimportant alterations suited to local circumstances) prevail in the respective grand lodges in America.

At the last semi-annual session of the grand lodge of Maryland, it was resolved that the steward's lodge shall, in future, consist of the installed grand officers, together with the masters of the respective lodges and one past master, or present or past warden, from each ofthe city lodges, any five of whom are declared to be a quorum for the transaction of business.

CONSTITUTIONS.

CHAPTER I.

Of those who would be Free and Accepted Masons.

BEFORE we enter upon the duties of the *operative Mason*, in the various offices to which he may be called in the lodge, it is proper to give some account of what is absolutely requisite in all who aspire to partake of the sublime honours of those who are duly initiated into the mysteries, and instructed in the art of ancient masonry.

SECTION I.

Of God and Religion.

Whoever, from love of knowledge, interest, or curiosity, desires to be a mason, is to know that, as his foundation and great corner stone, he is firmly to believe in the eternal God, and to pay that worship which is due to him, as the great architect and governor of the universe.

A mason must observe the moral law. And if he rightly understand the royal art, he will never be an atheist, or an irreligious *libertine;* and will never act against the great inward light of his own conscience.

He will likewise shun the errors of bigotry and superstition; making a due use of his own reason, according to that liberty wherewith a mason is made free: for though in ancient times, masons were charged to comply with the religious opinions and usages of the country or nation where they sojourned or worked, yet it is now thought most expedient that the brethren in general should only be charged to adhere to the essentials of religion, in which all men agree; leaving each brother to his own judgment as to particular forms.—Whence being good men and true, of unsullied

honour and unfailing honesty, the order becomes the centre of union, and the means of conciliating true friendship.*

SECTION II.

Of Government, and the Civil Magistrate.

Whoever would be a true mason is farther to know, that by the privileges of his order, his obligations as a subject and citizen will not be relaxed, but enforced. He is to be a lover of peace, and obedient to the civil powers which yield him protection, and are set over him, where he resides, or works. Nor can a real craftsman ever be concerned in conspiracies against the state, or be disrespectful to the magistrate; because the welfare of his country is his most happy object.

Now, if any brother, forgetting for a time the rules of his craft, and listening to evil counsels, should unhappily fall into a contrary conduct, he is not to be countenanced in his crimes or rebellion against the state; but he forfeits all the benefits of the lodge, and his fellows will refuse to associate or converse with him in private, while he continues in his guilt; that no offence may be given to lawful government. Such a person, however, is still considered as a mason; his title hereto being indefeasible: and hopes are to be entertained, and endeavours used, that the rules of the craft may again recover him to his duty.

From the constant desire of true masons to adorn the countries where they reside with all useful arts, crafts and improvements, they have been, from the earliest ages, encouraged and protected by the wisest rulers of states and commonwealths; who have likewise thought it an honour to have their names enrolled among the fraternity, and have become the patrons of the craft. And thus masonry, having always flourished most in the peaceable times of every country; and, having suffered in a particular manner through the calamitous effects of war, the craftsmen are the more strongly engaged and inclined to act agreeably to the prime principles of their art, in following *peace* and *love*, as far as possible, with all men.

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* "Gude menne and true, hennynge eidher odher to be soche, doe always love the more as they he more gude." *Ancient* MS. Bodl.

And as political affairs have occasioned discord amongst the nearest relations, and most intimate friends, masons are enjoined never to speak of, or discuss, them in the lodge.

SECTION III.

Of Private Duties.

Whoever would be a mason should know how to practise all the private virtues. He should avoid all manner of *intemperance*, or excess, which might prevent his performance of the laudable duties of his craft, or lead him into enormities, which would reflect dishonour upon the ancient fraternity. He is to be *industrious* in his profession, and true to the Lord and Master he serves. He is to labour *justly*, and not to eat any man's bread for nought; but to pay truly for his meat and drink. What leisure his labour allows, he is to employ in studying the arts and sciences with a diligent mind, that he may the better perform all his duties, to his Creator, his country, his neighbour, and himself.

He is to seek and acquire, as far as possible, the virtues of *patience, meekness, self-denial, forbearance*, and the like, which give him the command over himself, and enable him to govern his own family with affection, dignity and prudence: at the same time checking every disposition injurious to the world, and promoting that love and service which brethren of the same household owe to each other.

Therefore, to afford succour to the distressed, to divide our bread with the industrious poor, and to put the misguided traveller into the way, are duties of the craft, suitable to its dignity, and expressive of its usefulness. But, though a mason is never to shut his ear unkindly against the complaints of any of the human race, yet, when a brother is oppressed or suffers, he is in a more peculiar manner called to open his whole soul in love and compassion to him, and to relieve him without prejudice, according to his capacity.

It is also necessary, that all who would be true masons should learn to abstain from all malice, slander and evil speaking; from all provoking, reproachful and ungodly language: keeping always a tongue of good report.

A mason should know how to obey those who are set over him; however inferior they may be in worldly rank or condition. For although masonry divests no man of his honours and titles, yet, in the lodge, preeminence of virtue, and knowledge in the royal art, is considered as the true source of all nobility, rule and government.

The virtue indispensably requisite in masons, is secrecy. This is the guard of their confidence, and the security of their trust. So great stress is to be laid upon it, that it is enforced under the strongest penalties and obligations; nor, in their esteem, is any man to be accounted *wise*, who has not intellectual strength and ability sufficient to cover and conceal such honest secrets as are committed to him, as well as his own more serious and private affairs.

SECTION IV.

Of Prerequisites.

No person is capable of becoming a member, unless, together with the virtues aforementioned, or at least a disposition to seek and acquire them, he is also free born; of mature and discreet age;* of good report; of sufficient natural endowments, and the senses of a *man;* with an estate, office, trade, occupation, or some visible way of acquiring an honest livelihood, and of working in his craft, as becomes the members of this most ancient and honourable fraternity, who ought not only to earn what is sufficient for themselves and families, but likewise something to spare for works of charity, and supporting the true dignity of the royal craft. Every person desiring admission must also be upright in body, not deformed or dismembered, at the time of making; but of hale and entire limbs, as a *man* ought to be.

No brother shall propose for admission into this ancient and honourable society, any person, through friendship or partiality, who does not possess the moral and social virtues, a sound head and a good heart; and who has not an entire exemption from all those ill qualities and vices, which would bring dishonour on the craft.

* Not under twenty-one years.

SECTION V.

Instructions for the Candidate.

A strict, though private and impartial, inquiry will be made into the character and ability of the candidate, before he can be admitted into any lodge: and by the rules of masonry, no friend, who can wish to propose him, may shew him any favour. But if he have a friend who is a mason, and is every way satisfied, his duty is described as follows:

SECTION VI.

Of proposing Candidates.

Every person desirous of being made a free-mason in any lodge, shall be proposed by a *member*, who shall give an account of the candidate's name, age, quality, title, trade, place of residence, description of his person, and other necessary requisites; as mentioned in the foregoing sections. And it is generally required, that such *proposal* be also *seconded* by some one or more members, who are acquainted with the candidate. Such proposals shall also be made in lodge hours, at least one lodge night before initiation; in order that the brethren may have sufficient time and opportunity to make a strict inquiry into the morals, character, and circumstances of the candidate: for which purpose a special committee is sometimes appointed.

The brother who proposes a candidate shall, at the same time, deposit such a sum of money for him as the rules or by-laws of the lodge may require; which is forfeited to the lodge if the candidate should not attend according to his proposal; but is to be returned to him if he should not be approved or elected. In case he be elected, he is to pay, in addition to his deposit, such farther sum as the laws of the lodge may require; and clothe the lodge, or make some other present, as his circumstances will admit and the brethren agree to accept, for the benefit of the craft and of distressed members.

SECTION VII.

The Candidate.

He has a right, before his admission, to desire his friend to shew him the warrant, or dispensation, by which the lodge is held; which, if genuine, he will find to be an instrument written, or printed, upon parchment, and signed by some grand-master, his deputy, the grand wardens, and grand secretary; sealed with the grand lodge seal: constituting particular persons, therein named, as master and wardens, with full power to congregate and hold a lodge at such a place, and therein "make and admit free-masons, according to the most ancient and honourable custom of the royal craft, in all ages and nations throughout the known world, with full power and authority to nominate and choose their successors," &c.

He may also request the perusal of the by-laws; which being short, he may read in the presence of his friend, and be shewn a list of the members of the lodge: by all which he will better be able to judge whether he could associate with them, and render a ready conformity to their rules. Being thus *free* to judge for himself, he will not be liable to the dangers of deception. But, on the contrary, will be admitted into a society, where he may converse with men of honour and honesty—be exercised in all the offices of brotherly love, and be made acquainted with some things, of which it is not lawful to speak, or make known *out of the lodge*.

Previously to his introduction, every candidate ought to subscribe the following declaration:

"I, A. B. do seriously declare, upon my honour, that, unbiassed by friends, and uninfluenced by unworthy motives, I freely and voluntarily offer myself a candidate for the mysteries of free-masonry; that I am solely prompted by a favourable opinion conceived of the institution, a desire of knowledge, and a sincere wish to be serviceable to my fellow-creatures: and that I will cheerfully conform to the ancient established usages and customs of the society. As witness my hand, this day of in the year ."

A. B.

C. D. }
E. F. } Witnesses.

CHAPTER II.

OF A LODGE, AND ITS GOVERNMENT.

SECTION I.

Of a Lodge.

A *lodge* is a place where masons assemble and work: ıce that assembly, or duly organized society of masons, called a *lodge:** and every brother ought to belong to e, and to be subject to its by-laws and the general gulations. It is either particular or general, and will be ıt understood by attending it, and by the regulations of ı general or grand lodge hereunto annexed. In ancient ıes, no master or fellow could be absent from it, espe- lly when warned to appear at it, without incurring a se- e censure, until it appeared to the master and wardens, ıt pure necessity hindered him.

SECTION II.

Of Officers and Members, in general.

A lodge ought to assemble for work at least once in every endar month; and must consist of one master, two war- ıs, senior and junior, one secretary, one treasurer, two ıcons, one or more stewards, a tyler, and as many mem- s as the master and the majority of the lodge shall nk proper: although more than forty or fifty (when they ı attend regularly, as the wholesome rules of the craft quire) are generally found inconvenient for working to vantage; and, therefore, when a lodge comes to be thus merous, some of the ablest master workmen, and others der their direction, will obtain leave to separate, and ap- r to the grand lodge for a warrant to work by themselves, order to the advancement of the craft, as the laws here- er to be delivered will more particularly shew.

Every member of a working lodge should be a master- ıson.

* So the word *church* is expressive both of the congregation and the ce of worship.

SECTION III.

Of the Master—his Election, Office, and Duty.

All preferment among masons depends on real worth and personal merit only, that the society may be well served, and the royal craft maintained.

No brother should be master till he has first served a lodge acceptably in the office of warden; unless in extraordinary cases, or when a new lodge is to be formed, and no past or former warden is to be found among the members. But, three master-masons, although they have served in no such offices, if they be well learned, may be constituted master and wardens of such new lodge, or of any old lodge in the like emergency; and it shall be their first duty to qualify themselves thoroughly for their office.

The master of every lodge shall be annually chosen by ballot, on some stated lodge night. Each member hath one vote. And when the ballot is closed, the former master shall carefully examine the votes, and audibly declare him who hath the majority to be duly elected. In like manner shall the lodge proceed in the choice of all the other officers; great care being taken, that none be put in nomination, for favour or affection, birth or fortune, exclusively of the consideration of real merit, and ability to fill the office, for the honour and advancement of masonry. No mason chosen into any office can refuse to serve, unless he has served in the same office before. The master of every regular lodge, thus duly elected and installed, has it in special charge, as appertinent to his office, duty and dignity, to see that all the by-laws of his lodge, as well as the general regulations from the grand lodge, be duly observed; that his wardens discharge their office faithfully, and be examples of diligence and sobriety to the craft; that true and exact minutes and entries of all proceedings be made and kept by the secretary; that the treasurer keep and render exact and just accounts at the stated times, according to the by-laws and orders of the lodge; and, in general, that all the goods and monies belonging to the body be truly managed and dispensed, according to the vote and direction of the majority.

The master shall also take care that no apprentice or fellow craft be taken into his house or lodge, unless he has

sufficient employment for him, and finds him to be duly qualified, according to the rules before laid down, for learning and understanding the sublime mysteries of the art. Thus shall apprentices be admitted, upon farther improvement, as fellow crafts; and, in due time, be raised to the sublime degree of master masons; animated with the prospect of passing in future through all the higher honours of masonry, viz. those of wardens and masters of their lodges, and perhaps at length of grand wardens and grand masters of all the lodges, according to their merit.

The master of a particular lodge has the right and authority of *calling his lodge*, or congregating the members into a chapter, at pleasure, upon the application of any of the brethren, and upon any emergency and occurrence, which, in his judgment, may require their meeting; and he is to fill the chair when present. It is likewise his duty, together with his wardens, to attend the grand lodge, at the quarterly communications; and such occasional or special grand communications as the good of the craft may require, when duly summoned by the grand secretary, and within such reasonable distance of the place of holding the grand lodge, as the laws of the same may have ascertained. When in the grand lodge, and at general as well as special communications, the master and wardens, or either of them, have full power and authority to represent their lodge, and to transact all matters, as well and truly as if the whole body were there present.

The master has the right of appointing some brother, who is most commonly the secretary of the lodge, to keep the book of by-laws, and other laws given to the lodge by proper authority; and in this book shall also be kept the names of all the members of the lodge, and a list of all the lodges within the same grand communication, with the usual times and places of their meeting.

SECTION IV.

Of the Wardens of a Lodge.

1. None but master-masons can be wardens of a lodge.

2. The senior warden succeeds to all the duties of the master, and fills the chair when he is absent. If the master goes abroad on business, resigns, or is deposed, the senior warden shall fill his place until the next stated time of election. And although it was formerly held, that in

such cases the master's authority ought to revert to the last past master who is present, yet it is now the settled rule, that the authority devolves upon the senior warden, and, in his absence, upon the junior warden, even although a former master be present. But the wardens will generally honour a past master that may be present, and will call on him to take the chair, upon the presumption of his experience and skill in conducting the business of the lodge. Nevertheless, such past master still holds his authority under the senior warden, and cannot act until he congregates the lodge. If none of the officers be present, nor any former master to take the chair, the members, according to seniority and merit, shall fill the places of the absent officers.

The business of the wardens in the lodge is, generally, to assist the master in conducting the business, and managing the craft, in due order and form, when the master is present. Particular lodges do likewise, by their bylaws, assign particular duties to their wardens for their own better government; which such lodges have a right to do, provided they transgress not the old land marks, nor in any degree violate the true *genius and spirit of masonry.*

SECTION V.

Of the Secretary of a Lodge.

The secretary shall keep a proper register or record of all transactions and proceedings of the lodge, that are to be committed to writing; which shall be faithfully entered in the lodge books, from the minutes taken in open lodge, after being duly read; amended, if necessary; and approved of before the close of every meeting; in order that the said transactions, or authentic copies, may be laid before the grand lodge, once in every quarter, if required.

In particular, the secretary shall keep exact lists of all the members of the lodge, with the admission of new members; and shall prepare, and send to the secretary of the grand lodge, the list of members, together with all expulsions and rejections for the time being, to the intent that the grand secretary, and consequently the the members of the grand lodge, may be at all times enabled to know the names, and number of members in each lodge under their jurisdiction, with the hand writing

of the different officers, and to pay all due respect to the brethren recommended by them.

SECTION VI.

Of the Treasurer of a Lodge.

The treasurer is to receive and keep exact accounts of all monies raised, or paid according to rule, for the advancement of the lodge and benefit of the brethren, and to pay all orders duly drawn upon him by the authority of the lodge. He is to keep regular entries, both of his receipts and expenses; and to have his books and vouchers always ready for examination at such stated times as the by-laws require, or when specially called upon by order of the master and brethren.

The treasurer is likewise to have the charge and custody of the chest, jewels and furniture of the lodge; unless when the master and majority may judge it more convenient to appoint some other responsible brother for that particular duty; or when the officers of the lodge may take the charge immediately upon themselves. But the warrant or charter is in the custody of the master.

SECTION VII.

Of the Deacons of a Lodge.

The deacons are to assist the master and wardens in the execution of their duty, to examine and welcome visiting brethren, to prepare candidates, and to perform such other services as are assigned them.

SECTION VIII.

Stewards.

The stewards are to provide refreshment, and make a regular report of the expense to the treasurer; and to see that the regalia of the lodge are in good order, and always ready for use.*

* In many lodges, particularly in those where refreshments are rarely or never used, the office of steward is not recognized.

SECTION IX.

Of the Tyler of a Lodge.

In order that due decorum be observed, while the lodge is engaged in what is serious and solemn, and for the preservation of secrecy and good harmony, a brother well skilled in the master's part, shall be appointed and paid for tyling the lodge door, during the time of communication. Generally a brother is to be preferred, to whom the fees of the office may be necessary and serviceable, on account of his particular circumstances.

His duty is fixed by custom, and known to every brother. He is to be true and trusty, and to obey the special directions of the lodge.

SECTION X.

Of the number to be Initiated.

No lodge shall make more than *five* new brethren at one time; nor shall any person be made, or admitted a member of a lodge, without being proposed at least *one lodge night* before, unless in cases of emergency, or by dispensation from the grand-master, or his deputy in his absence, that due notice may be given to all the members for the necessary inquiries into the candidate's character; and that there may be *unanimity* in the election and admission of members.

SECTION XI.

Of Privileges in Lodges.

The majority of every particular lodge, when duly congregated, have the privilege of instructing their master and wardens for their conduct in the grand lodge and quarterly communications; and all particular lodges, in the same general communication, shall, as much as possible, observe the same rules and usages, and appoint some of their members to visit each other in the different lodges, as often at it may be convenient.

When it so happens that a lodge cannot attend the communications of the grand lodge, they may appoint a brother, who is a master mason, and of real merit, and give him instructions to represent them, and vote in their be-

half. He bearing their certificate under the seal of the lodge, and signed by the master and wardens, may, if approved by the officers of the grand lodge, take his seat among them, and vote and act in the name of the lodge he represents. But no individual can appear for more than one lodge at the same time.

Lodges shall have place according to the date of their constitution.

If any lodge shall cease to meet regularly for twelve months successively, its charter shall be void.

CHAPTER III.

OF THE BEHAVIOUR OF MASONS, AS MEMBERS OF A LODGE.

1. *Of Attendance.*

Every brother ought to belong to some regular lodge, and should always appear therein properly clothed; truly subjecting himself to all its by-laws and the general regulations. He must attend all meetings, when duly summoned, unless he can offer to the master and wardens such plea of necessity for his absence as the said laws and regulations may admit.

By the ancient rules and usages of masonry, which are generally adopted among the by-laws of every lodge, no plea was judged sufficient to excuse any absentee, unless he could satisfy the lodge, that he was detained by some extraordinary and unforeseen necessity.

None have a right to vote in the lodge, but such as are members.

No brother shall be a member of more than one lodge at the same time.

2. *Of Working.*

All masons should work faithfully and honestly. All the working hours appointed by law, or confirmed by custom, are to be strictly observed.

The usual hours of working are, "from seven o'clock in the evening until ten, between the 25th of March and the 25th of September; and from six until nine, between the 25th of September and the 25th of March."

The master and masons shall faithfully finish their work.

None shall envy a brother's prosperity, or put him out of his work, if capable of finishing it.

All masons shall receive their wages without murmuring. They must avoid all unbecoming modes of expression; and shall call each other brother, in the lodge.

3. *Of Behaviour in the Lodge.*

While the lodge is open for work, masons must hold no private conversation or committees, without leave from the master; nor talk of any thing foreign or impertinent, nor interrupt the master or wardens, or any brother addressing himself to the chair; nor behave inattentively, while the lodge is engaged in what is serious and solemn; but every brother shall pay due reverence to the master, the wardens, and all his fellows.

Every brother guilty of a fault shall submit to the lodge, unless he appeal to the grand lodge.

No private offences, or disputes about nations, families, religions, or politics, must be brought within the doors of the lodge.

4. *Of Behaviour after the Lodge is closed.*

When the lodge is closed, and the labour finished, the brethren, before they depart home to their rest, may enjoy themselves with *innocent* mirth, enlivened and exalted with their own peculiar songs and sublime pieces of music; but avoiding all *excess*, considering each other, in the hours both of labour and festivity, as always free. And therefore no brother is to be hindered from going home when he pleases; for although, after lodge hours, masons are as other men, yet if they should fall into excess, the blame, though unjustly, may be cast upon the fraternity, by the ignorant or the envious.

CHAPTER IV.

OF THE BEHAVIOUR OF MASONS, IN THEIR PRIVATE CHARACTER.

1. *When a number of Brethren happen to meet, without any Stranger among them, and not in a Lodge.*

In such case you are to salute each other in a courteous manner, as you are or may be instructed in the lodge, and

freely communicating hints of knowledge, but without disclosing secrets, unless to those who have given long proof of their taciturnity and honour. Masonry divests no man of the honours due to him before, or that may become due after he was made a mason. On the contrary, it increases respect, teaching us to add to all his other honours, those which as masons we cheerfully pay to an eminent brother, distinguishing him above all of his rank and station, and serving him readily according to our ability.

2. *When in the presence of Strangers, who are not Masons.*

Before those who are not masons, you must be cautious in your words and carriage; so that the most penetrating stranger shall not be able to discover what is not proper to be intimated. The impertinent and ensnaring questions, or ignorant and idle discourse of those who seek to pry into the secrets and mysteries of the craft, must be prudently answered and managed, or the discourse wisely diverted to another subject, as your discretion and duty shall direct.

3. *When at home, and in your neighbourhood.*

Masons ought to be moral men. Consequently they should be good husbands, good parents, good sons, and good neighbours; avoiding all excess injurious to themselves or families, and wise as to all affairs, both of their own household and of the lodge, for certain reasons known to themselves.

4. *Of behaviour towards a foreign brother, or stranger.*

You are cautiously to examine a stranger, or foreign brother, as prudence and the rules of the craft direct, that you may not be imposed upon by a pretender; and if you discover any one to be such, you are to reject him, but with proper caution. But such as are found to be true and faithful, you are to respect as brothers, relieving them, if in want, to your utmost power, or directing them how to find relief; and employing them, if you can, or else recommending them to employment.

5. *Of behaviour towards a brother, whether present or absent.*

Free and accepted masons, have ever been charged to avoid all slander of true and faithful brethren, with all

malice and unjust resentment, or talking disrespectfully of a brother's person or performance. Nor must they suffer any to spread unjust reproaches or calumnies against a brother behind his back, nor to injure him in his fortune, occupation or character; but they shall defend such a brother, and give him notice of any danger or injury wherewith he may be threatened, to enable him to escape the same, as far as is consistent with honour, prudence, and the safety of religion, morality, and the state, but no farther.

6. *Concerning differences and law suits, if any such should unhappily arise among brethren.*

If a brother do you injury, or if you have any difference with him about any worldly or temporal business, or interest apply first to your own or his lodge, to have the matter in dispute adjusted by the brethren. And if either party be not satisfied with the determination of the lodge, an appeal may be made to the grand lodge; and you are never to enter into a law suit, until the matter cannot be decided as above. And if it be a matter that wholly concerns masonry, law suits are to be entirely avoided, and the good advice of prudent brethren is to be followed, as they are the best referees of such differences.

But where references are either impracticable or unsuccessful, and courts of law or equity must at last decide, you must still follow the general rules of masonry, avoiding all wrath, malice, rancour, and personal ill will, in carrying on the suit with a brother; neither saying or doing any thing to prevent the continuance or renewal of that brotherly love and friendship, which are the glory and cement of this ancient fraternity.

Thus shall we shew to all the world the benign influences of masonry, as wise, true and faithful brethren have done from the beginning of time; and as all who shall follow us, and would be thought worthy of that name, will continue to do.

☞ These charges, and such others as shall be given to you, *in a way that cannot be written*, you are strictly and conscientiously to observe; and, that they may be the better observed, they should be read or made known to new brethren at their *making;* and at other times, as the master shall direct.—Amen!

CHAPTER V.

Of Grand Lodges in general.

A grand lodge consists of the masters and wardens of all the regular lodges within its jurisdiction, with the grand master at their head, the deputy grand master on his left, and the grand wardens in their proper places; attended also by the grand secretary, grand treasurer, grand marshal, grand sword bearer, grand tyler, grand pursuivant, and other necessary officers, as will be explained in the proper places; all of whom must be master masons.

No new lodge is acknowledged, nor can their officers be admitted into the grand lodge, until such new lodge is first regularly *constituted*, and registered by the authority of the grand lodge.

All past grand masters, past deputy grand masters, and past grand wardens, are considered as members of, and admitted to vote in, all grand lodges. By courtesy, as well as custom, past masters, past grand secretaries, and past grand treasurers, have the privilege of sitting in all grand lodges, and voting in such matters, as, by the rules of the grand lodge, they might or could have voted in, while in office.*

No master, warden, or other member of the grand lodge, should ever attend the same, without the jewels which he ought to wear in his own particular lodge, except for some good and sufficient reason to be allowed of in the grand lodge. And when the officer of any particular lodge, from such urgent business, or necessity, as may regularly plead his excuse, cannot personally attend the grand lodge, he may nominate and send a brother of his lodge, with his jewel and clothing, to supply his room, and support the honour of his lodge in the grand lodge.

A brother of eminence, and of the rank of master, having business, or whose attendance is necessary in any point of evidence or intelligence, may be admitted into the grand lodge upon motion, or leave asked and given; but such brother, thus admitted, shall have no vote, nor be allowed to speak to any question, without leave, or unless desired to give his opinion.

The grand lodge should meet four times a year statedly.

* So long only as they continue members of a working lodge.

for quarterly communications,* and should also have occasional meetings and adjournments, monthly or otherwise, as business may require; and such meetings shall be held in the hall of the grand lodge, unless for some particular reason the grand master should think fit to appoint some other place of special meeting.

All matters in the grand lodge shall be determined by a majority of votes, each member having one vote, unless the grand lodge leave any particular thing to the determination of the grand master.

The business of the grand lodge, whether at quarterly communications or other meetings, is seriously to communicate and consider, transact and settle all matters that concern the prosperity of the craft and the fraternity in general, or private lodges and brethren in particular. Thus all differences, that cannot be accommodated privately, nor by a particular lodge, are to be seriously considered and decided. And if any brother thinks himself aggrieved by such decision, he may, by lodging an appeal in writing with the grand secretary, have the matter reheard, and finally determined upon at the next ensuing quarterly communication, provided it be not the annual grand lodge, or the feast days of St. John; on which, by the new and wise regulations, it is agreed and ordered that no petitions or appeals shall be heard, nor any business transacted, that tends to interrupt the harmony of the assembly; but all shall be referred to the next meeting of the grand lodge. And, in general, whatever business cannot be transacted or finished at any one meeting of the grand lodge, may be either adjourned to the next, or referred to a proper committee, to be by them heard, considered and reported upon to the said next meeting.

The officers of all private lodges, under the jurisdiction of the grand lodge, shall, at every quarterly communication, (except the distant lodges, which shall annually on or before the festival of Saint John the Evangelist) deliver an exact list of such members as have been made, or even admitted by them, since the last preceding communication; and books shall be kept in the grand lodge, by some able brother to be appointed grand secretary, in which the said lists and returns shall be duly recorded; together with all the lodges in communication, the usual times and

* In some of the states the meetings of the grand lodge take place semi-annually.

places of their assembly, and the names of all their members. In the said books are also to be registered, all the proceedings, and other affairs of the grand lodge, *which are proper to be written.*

The grand lodge shall likewise consider of the most prudent and effectual means of collecting, and managing, what money may accrue to the general charity fund.

SECTION II.

Of the Election of the Grand Master.

The grand lodge must meet in some convenient place, in order to elect new or reappoint the old officers, and such election or reappointment shall be made in such season that the grand lodge may be completely organized, and duly prepared for the celebration of the annual feast in June, and other important business of the season.

The election shall be made either by holding up of hands or by ballot, as may be agreed by the majority, on motion made and seconded for that purpose; provided always, that the brother recommended by the grand master in office, as his successor, be the first voted for, either by holding up of hands or by ballot, and if he is not chosen, the other candidates in the order they were proposed, until one has the majority of voices or ballots. When the election is thus made, he is to be proclaimed, installed and saluted, if present; but if not present, a day is to be appointed for this ceremony. The ceremony of installing the new grand master is to be conducted by the last grand master; but he may, nevertheless, order any brother well skilled in the ceremony to assist him, or to act as his deputy, on the occasion.

In case the new grand master, when nominated or chosen, cannot attend at the time appointed for his instalment, he may be installed by proxy, on signifying his acceptance of the office; but such proxy must be either the last or a former grand master, or else a very reputable past master.

SECTION III.

Of the Election or Appointment of the Deputy Grand Master.

The last grand master thus continued, or a new grand master thus appointed and installed, hath an inherent right

to nominate and appoint the deputy grand master; because, as the grand master cannot be supposed to be able to give his attendance on every emergency, it hath been always judged necessary, not only to allow him a deputy, but that such deputy should be a person in whom he can perfectly confide, and with whom he can have full harmony.

SECTION IV.

Of the Grand Wardens.

The grand lodge has the right of electing the grand wardens, and any member has a right to propose one or both the candidates, either the old wardens, or new ones; and the two persons who have the majority of votes or ballots, are declared duly elected.

SECTION V.

Of the Grand Secretary.

The office of grand secretary hath become of very great importance in the grand lodge. All the transactions of the lodge are to be drawn into form, and duly recorded by him. All petitions, applications and appeals, are to pass through his hands. No warrant, certificate or instrument of writing from the grand lodge, is authentic, without his attestation and signature, and his affixing the grand seal, as the laws require. The general correspondence with lodges and brethren over the whole world, is to be managed by him, agreeably to the voice of the grand lodge, and directions of the grand master or his deputy, whom he must, therefore, be always ready to attend, with the books of the lodge, in order to give all necessary information concerning the general state of matters, and what is proper to be done upon any emergency.

For these reasons, at every annual election or appointment of grand officers, the nomination or appointment of the grand secretary has been considered as the right of the grand master, being properly his amanuensis, and an officer as necessary to him as his deputy. But in America, grand masters, not being tenacious of prerogative, have relinquished this privilege; and the grand secretary is chosen by nomination and vote of the grand lodge.

The grand secretary, by virtue of his office, is a member of the grand lodge, and may sit and vote accordingly.

The grand secretary may have an assistant, with the consent of the grand lodge: but he will not be considered as a member, nor admitted to vote.

SECTION VI.

Of the Election and Office of Grand Treasurer.

The grand treasurer is elected by the body of the grand lodge, in the same manner as the grand wardens; he being considered as an officer peculiarly responsible to all the members in due form assembled, as having the charge of their common stock and property. To him is committed the care of all money raised for the general charity, and other uses of the grand lodge; an account of which he is regularly to enter in a book, with the respective uses for which the several sums are intended. He is likewise to pay out, or expend the same upon such orders, signed, as the rules of the grand lodge in this respect shall allow to be valid.

The grand treasurer, by virtue of his office, is a member of the grand lodge. He shall always be present in the lodge, and ready to attend the grand master, and other grand officers, with his books for inspection when required; and likewise any committee that may be appointed for adjusting and examining his accounts.

SECTION VII.

Of the Grand Tyler, and Grand Pursuivant.

These officers of the grand lodge must be master masons, but none of them are members of the grand lodge. The tyler's duty is to attend at the door, to see that none but members enter into the lodge.

The business of the pursuivant is to stand at the inward door of the grand lodge, and to report the names and titles of all that want admittance, as given to him by the tyler. He is also to go upon messages, and perform other services known in the lodge.

☞ The grand deacons, whose duty is well known in the grand lodge, as particular assistants to the grand master and senior warden, in conducting the business of the lodge, are always members of the same; and may be either nominated occasionally on every lodge night, or appointed annually.

SECTION VIII.

General Rules for conducting the business of the Grand Lodge, in case of the absence of any of the Grand Officers.

If the grand master is absent at any meeting of the grand lodge, stated or occasional, the deputy is to supply his place.

If the deputy be likewise absent, the senior grand warden takes the chair, and in his absence the junior grand warden. All grand officers, present and past, take place of every master of a lodge, and the present grand officers take place of all past grand officers. Nevertheless, any of them may resign their privilege, to do honour to any eminent brother and past master, whom the lodge may be willing to place in the chair on any particular occasion.

If the grand officers are not present at any grand lodge duly summoned, the master of the senior private lodge who may be present, is to take the chair, although there may be masters of lodges present, who are older masons.

But to prevent disputes, the grand master, when he finds he must be necessarily absent from any grand lodge, usually gives a special commission, under his hand and seal of office, countersigned by the grand secretary, to the senior grand warden, or in his absence to the junior, or in case of the absence of both, to any other grand officer, or particular master of a lodge, past or present, to supply his place, if the deputy grand master be necessarily absent.

But if there be no special commission, the general rule of precedence is, that the junior grand warden supplies the place of the senior in his absence; and if both are absent, the oldest former grand wardens take place immediately, and act as grand wardens, *pro tempore*, unless they resign their privilege.

When neither the grand wardens of the present, nor of any former year, are in company, the grand master, or he that legally presides in his stead, calls forth whom he pleases to act as deputy grand master and grand wardens, although the preference is generally given to the master or past master of the oldest lodge present. The presiding grand officer has the further privilege of appointing a secretary or any other grand officer, if neither the stated officers, nor the deputies of such of them as have a right to nominate a deputy, be present.

In case of the death of a grand master, the same order of succession and precedency takes place, as is above set forth, until a new grand master is duly chosen and installed.

Old grand officers may be again chosen officers of private lodges, and this does not deprive them of any of the privileges to which, as old grand officers, they are entitled in the grand lodge; only, an old grand officer, being the officer of a private lodge, must depute a past officer of his particular lodge to act for him in the grand lodge, when he ascends to his former rank in the same.

SECTION IX.

Of Grand Visitations, Communications, Annual Feasts, &c.

The grand master with his deputy, the grands wardens and grand secretary, shall, if possible, annually, go at least once round, and visit all the lodges under his jurisdiction; or, when this laudable duty becomes impracticable, from the extent of his jurisdiction and large number of lodges, he shall, as often as necessary, and if possible annually, appoint visiters, of different districts, composed of his grand officers, and such other assistants as he may think proper, who shall make faithful report of their proceedings to the grand lodge, according to the instructions given them.

When both the grand masters are absent, the senior or junior grand warden may preside as deputy in visiting lodges, or in constituting any new lodge.

The brethren of all the regular lodges, in the same general jurisdiction and grand communication, shall meet in some convenient place on St. John's day, to celebrate their festival; either in their own or any other regular lodge, as they shall judge most convenient. And any brethren, who are found true and faithful members of the ancient craft, may be admitted. But only those who are members of the grand lodge must be present during the installation of grand officers.

ANCIENT CEREMONIES.

CHAPTER I.

Ceremony of constituting and consecrating a Lodge, installing the Officers, &c.

Any number of master masons, not under seven, resolved to form a new lodge, must apply, by petition to the grand master; setting forth, "that they are regular* masons, and are at present, or have been, members of regular lodges: that, having the prosperity of the fraternity at heart, they are willing to exert their best endeavours to promote and diffuse the genuine principles of masonry: that, for the conveniency of their respective dwellings, and other good reasons, they have agreed to form a new lodge, to be named ——, and have nominated, and do recommend A. B. to be the first master: that, in consequence of this resolution, they pray for a warrant of constitution, to empower them to assemble as a regular lodge, on the —— of every month, at ——, and then and there to discharge the duties of masonry in a regular and constitutional manner, according to the original forms of the order, and the laws of the grand lodge; that, the prayer of the petition being granted, they promise a strict conformity to all the regulations and commands of the grand master, and to all the constitutional laws of the grand lodge."

This application being properly signed, and recommended by brethren of approved reputation, who are acquainted with the petitioners,† is to be laid before the grand lodge; and, if it meet their approbation, a warrant

* By regular masons, is to be understood persons initiated into masonry in a constitutional manner, agreeably to the ancient charges and regulations of the order.

† It is usual for those who petition for a new lodge, to be recommended by the brethren of three lodges, nearest to the place where the new lodge is intended to be holden; or by the masters of them.

is granted. In case the grand lodge is not in session, the grand master, or, in his absence, his deputy, can form the said brethren by dispensation, which, however, cannot remain in force any longer than the time specified therein.

FORM OF A WARRANT.

From high and undoubted Authority.

The following form of a warrant is copied *verbatim et litteratim* from a warrant, now in the possession of the compiler of this work, issued by Lawrence Dermot, Esq. D. G. M. of the G. L. of England:

To all whom it may concern:

T. E. W.
Grand-Master.

SEAL.

We, the grand lodge of the state of ——, of the most ancient and honourable fraternity of free and accepted masons, according to the old institution duly established, constituted and organized for the said state, according to the resolutions, and by the authority of a grand convention, held at ——, in the year of masonry ——, do hereby constitute and appoint our trusty and well beloved brethren, A. B. master, C. D. senior warden, and E. F. junior warden of a new lodge, number ——, to be held at ——, and we do hereby authorise and empower our said trusty and well beloved brethren to hold their lodge, at the place hereby directed and appointed, at such times as they shall think necessary and convenient, and according to the constitutions of masonry, and to admit and make free masons according to the most ancient and honourable custom of the royal craft in all ages and nations throughout the known world, and not contrarywise—and we do further authorize and empower our said brethren and their successors to hear and determine all and singular matters and things relating to the craft, within the jurisdiction of the said lodge, number ——; and lastly, we do hereby authorise and empower our said trusty and well beloved brethren A B, C D, and E F, to nominate, choose, and install their successors, to whom they shall deliver this warrant, and invest them with all their powers and dignities as free masons, and such successors shall, in like manner, nominate, choose, and install their successors, &c. &c. &c. such in-

stallations to be upon or near St. John, the evangelist's day, during the continuance of this lodge, forever. Provided always, that the said above named brethren, and their successors, pay due respect to the right worshipful grand lodge, from whom they have their authority, otherwise this warrant to be of no force or virtue.

Given under our hands, and the seal of the grand lodge, at ——, this —— day of ——, in the year of our Lord one thousand seven hundred and ——, and of masonry, five thousand seven hundred and ——.

W. H. W. *Senior Grand Warden.*
C. W. *Junior Grand Warden.*
E. G. W. *Grand Treasurer.*

P. L. *Deputy Grand Master.*
B. C. H. *Grand Secretary.*

COPY OF A DISPENSATION.

To all whom it may concern:

WHEREAS it appears to me from the petition of sundry brethren of ——, within the state of ——, who are recommended and vouched to me as worthy and fit master masons, by the master, wardens, and other members of ——, constituted under our jurisdiction, that the congregation of the said petitioners and others, whom they may think proper to admit into their society, will have a tendency to further and promote the craft; and as such a congregation can be formed during the recess of the grand lodge, by virtue of a special dispensation only—I, therefore, ——, G. M. of the said grand lodge of ——, do hereby, as right worshipful grand master of the said grand lodge, and agreeably to the constitution of Ancient York Masons, grant this dispensation, thereby authorising and empowering our trusty and well beloved brother ——, Esq. ——, in the town of ——, to congregate a sufficient number of worthy brethren at some certain place in the town of ——, to form and open a lodge after the manner of ancient masons, and in the said lodge, while thus open, to admit, enter and make free masons according to the true ancient custom, and not otherwise, with the sole intent and view, that the brethren so congregated, admitted, entered, and made, when they become a sufficient number, may, in good order and time, be duly warranted and constituted for being and holding a regular lodge for the further promot-

ing the craft, and increasing the number of worthy brethren; provided, that this dispensation do continue, and be in force, until the next session of the grand lodge, and no longer.

Given under my hand and the seal of the grand lodge, and countersigned by the grand secretary at ——, this —— day of ——, in the year of our Lord ——, and of masonry ——.

T. E. W. *Grand Master.*

B. C. H. *Grand Secretary.*

In consequence of this charter, a lodge may be held, at the place therein specified; and, the transactions being properly recorded, are equally valid, for the time being, with those of a regularly constituted lodge; provided they are afterwards approved by the brethren convened at the time of constitution.

The grand lodge having signified its approbation of the new lodge, the grand master appoints a day and hour for its constituting and consecrating, and for installing the master, wardens, and other officers.*

If the grand master and all his officers attend the ceremony, the lodge is said to be constituted *in ample form;* if the deputy grand master only, and the other grand officers, attend, it is said to be constituted *in due form;* but if the power of performing the ceremony is vested in any subordinate lodge, it is said only to be constituted *in form;* in which case he grants his authority in the following words:

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* No new lodge is acknowledged, nor can their officers be admitted into the grand lodge until such new lodge is first regularly constituted, and registered by the authority of the grand lodge.†—*Vide Dermot new regulations, article* 12, *page* 49.

† It too frequently happens that innovations creep into our excellent ceremonies, not so much for the lack of information, as owing to a loose and indifferent mode of work too prevalent among the masons of the present day. True it is, that the more important parts of our ceremonies and mysteries, being derived from oral tradition, require an uncommon degree of retention, and the strictest regard to ancient custom, to prevent that most mischievous evil, an infringement upon the ancient land marks. But surely this cannot be urged as any apology, for the least deviation from laws which are printed and promulgated, and which should be found not only in the library, but in the mouth and heart of every zealous member of our ancient and honourable society.

Nothing short of the strictest adherence, not only to the spirit but to the letter, will keep alive and transmit to future ages our excellent regulations, which, "like the laws of the Medes and Persians," should be declared to be unsusceptible of the slightest alteration.—*Compiler.*

Copy of the authority from a grand master to any number of brethren to constitute and consecrate a new lodge, and to install the officers thereof:

"*Sir and Brother*—(or as the case may be)—Having indubitable testimony of your ability and attachment to the royal craft, and reposing especial confidence in your integrity, I do hereby authorize and appoint you to form and constitute a lodge in the city of ——, by the name and style of —— lodge No. ——, agreeably to a resolve of the grand lodge of ——, held at —— on ——, and of the said —— lodge you will install our beloved brother J. C. worshipful master, and our beloved brother W. P. and J. K. senior and junior wardens, agreeably to the ancient usages, for which this shall be your sufficient authority.

Given under my hand and seal this —— day of —— A. D. —— A. L. ——"

T. E. W. *Grand Master.* [SEAL.]

On the day and hour appointed, the grand-master and his officers [or the master and officers of any private lodge, authorized by the grand master for that purpose] meet in a convenient room, near to that in which the lodge to be constituted is assembled.

The officers of the new lodge are to be examined by the deputy grand master. After they are approved, they return to their lodge, and prepare for the reception of the grand lodge. When notice is given, that they are prepared, the grand lodge walk in procession to their hall; the officers and members of the new lodge resign their seats to them, and take their several stations on the left.

The necessary cautions are then delivered from the chair. After which, all, excepting masters or past masters of lodges, are desired to retire, until the master of the new lodge is placed in the chair.

Upon due notice, the brethren return; and all take their places, but the members of the new lodge, who form a procession on one side of the hall, to salute their master. The grand master addresses them—"*Behold your Master!*" The brethren advance, and make the proper salutation. They move on, until they have all passed: then their master joins them, taking his proper place.

[*The lodges present next form, either in one body, ac-

* The sentences between the brackets relate to a *public performance of the ceremonies.* Whether they shall be so, or not, is optional with the grand

cording to the usual order of procession, or in separate lodges, as shall be judged best.

The whole procession then moves on towards the house where it is intended that the services shall be performed; with the clergy, the civil officers of the town and neighbourhood, and such other gentlemen as may have been invited, and are in waiting.]

[The public services are such as the brethren of the lodge to be constituted have previously arranged, with the approbation of the grand master. Generally a prayer is made, and a discourse delivered, by the chaplain, or some brother of the clergy, appointed for that purpose.] After which, the business of consecration commences.

The service begins with solemn music, and the grand master, deputy grand master, grand chaplain, and grand secretary, go to the place of consecration.

The officers and brethren of the new lodge, then form before the grand master. The deputy grand master then informs the grand master, that

"A number of brethren, duly instructed in the several degrees of free masonry, and good workmen, having, by virtue of a warrant granted them for that purpose, assembled as regular masons, and duly recorded their transactions, do now desire to be formed into a regular lodge, under the jurisdiction of this grand lodge; and promise to conform, in all things, as good masons ought to do."

Their secretary then delivers the charter and records to the master elect, who presents them to the grand master, and he observes, that

"Upon due deliberation, the grand lodge have seen fit to grant the petition of the brethren here assembled, and a charter has been given them, which the grand secretary will now read." [The charter is read.]

He next examines the records; and, if approved, proclaims—

"The records appear to be properly entered—and are approved. We shall now proceed, according to ancient usage, to constitute these brethren into a regular lodge."

Whereupon the jewels and badges are delivered up by the officers to their master, who presents them to the deputy grand master, and he to the grand master.

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master. These proceedings, respecting constituting, &c. were collected from ancient records, and *adapted to public use*, by the right worshipful Isaiah Thomas, Esq. past grand warden.

Then the deputy grand master presents the master of the new lodge to the grand master, saying—

"*Most Worshipful*—I present you brother G. M. whom the members of the lodge, now to be constituted, have chosen for their master."

The grand master asks them, if they remain satisfied with their choice. [They bow the head, in token of assent.]

The master then presents, one after the other, his wardens and other officers; naming them and their office. The grand master asks the brethren, if they are satisfied with each and all of them. [They bow their heads, in token of assent.]

Next, during solemn music,* the lodge is uncovered. All devoutly kneel. The music ceases; and the grand chaplain rehearses the following prayer:

"Great architect of the universe! maker and ruler of all worlds! deign, from thy celestial temple, from realms of light and glory, to bless us, in all the purposes of our present assembly.

"We humbly invoke thee to give us at this, and at all times, wisdom in all our doings, strength of mind in all our difficulties, and the beauty of harmony in all our communications!

"Permit us, O thou centre of light and life, great source of love and happiness, to erect this lodge, and now solemnly to consecrate it to the honor of thy glory! Glory be to God on high!"

Response by the brethren.—As it was in the beginning, is now, and ever shall be—Amen!

"Grant, O Lord our God, that they who are now about to be invested with the government of this lodge, may be endued with wisdom to instruct their brethren in all duties. May brotherly love and charity always prevail among the members of this lodge; and may this band of union continue to strengthen the lodges throughout the world!

"Bless all our brethren, wheresoever dispersed: and grant speedy relief to all who are either oppressed or distressed.

"We affectionately commend to thee all the members of thy whole family. May they increase in the knowledge of thee, and in the love of each other.

"Finally, may we finish all our works here below, with thine approbation; and then have our transition from this

* The music alluded to, is occasionally vocal or instrumental, more frequently both. See the appendix where on this, as on other solemn occasions, the hymns and odes are to be found set to appropriate tunes.

earthly abode to thy heavenly temple above, there to enjoy light, glory and bliss ineffable—Glory be to God on high."

Response by the brethren.—As it was in the beginning, is now, and ever shall be.—Amen—so mote it be—Amen.*

Then succeeds solemn music, while the lodge is covering. The grand chaplain then dedicates the lodge, in the following terms:

"To the memory of Holy Saint John, we dedicate this lodge. May every brother revere his character, and imitate his virtues.—Glory be to God on high."

Response by the brethren.—As it was in the beginning, is now, and ever shall be, world without end.—Amen!—so mote it be.—Amen!

After this, during solemn music, the officers of the new lodge advance to salute the grand lodge, with their hands crossed on their breast, bowing as they pass. Then they take their places, and stand as they were.

The music ceases, and the grand master proceeds to constitute the lodge, by directing the grand marshal to say:

"*Brethren*—I am directed by the most worshipful — —, grand master for the state of ——, to make proclamation, that, by virtue of his power and authority, these brethren are now constituted a regular society of free and accepted masons, by the title and designation of —— lodge, to be holden in ——. And from henceforth they are fully empowered to exercise all their rights and privileges, agreeably to the tenure of their charter, the laws of the grand lodge, and the ancient usages of the fraternity; and may God be with them."†

Response, by the members of the grand lodge.—So mote it be!

The grand honours are then given, and the ceremony of Installation succeeds.

The grand master asks the deputy grand-master,

"Have you examined the master nominated in the warrant; and do you find him well skilled in the science of masonry, and worthy to be invested with the government of a lodge?"

* The grand chaplain is not confined to this form of devotion. He may use one of those among the collection of prayers contained in this book; or, with the consent of the grand master, may introduce one of his own, prepared for the occasion.

† This proclamation must be made in the name of the grand master, in cases where he is not present.

The deputy grand master answering in the affirmative, the grand master says, "Present him to me."

The deputy grand-master takes the master by the hand, and presents him to the grand master, saying—

"*Most Worshipful*—I present you my worthy brother, G. M. to be installed master of the lodge in this place. I find him to be of good morals and of great skill, true and trusty; and a lover of the whole fraternity, wheresover dispersed over the face of the earth; and I doubt not he will discharge his duty with fidelity."

The grand master then says to him,

"*Brother* —— ——, previous to your investiture, it is proper that you signify your assent to those ancient charges and regulations, which contain the duty of a master of a lodge. They will be read to you by the grand secretary."

The following are accordingly read:

"You agree to be a good man and true; and strictly to obey the moral law.

"You agree to be a peaceable subject, and cheerfully to conform to the laws of the country in which you reside.

"You promise not to be concerned in plots or conspiracies against government, but patiently to submit to the decisions of the supreme legislature.

"You agree to pay a proper respect to the civil magistrate; to work diligently, live in credit, and act honourably with all men.

"You agree to hold in veneration the original rulers and patrons of the order of masonry, and their regular successors, supreme and subordinate, according to their stations; and to submit to the awards and resolutions of your brethren, in general chapter convened, in every case consistent with the constitutions of the order.

"You agree to avoid private quarrels, and to guard against all intemperance and excess.

"You agree to be cautious in your behaviour, courteous to your brethren, and faithful to your lodge.

"You promise to respect true and faithful brethren, and to discountenance all impostors.

"You agree to promote the general good, to cultivate the social virtues, and to propagate the knowledge of true masonry."

On the master signifying his assent to these charges, the secretary proceeds to read the following regulations:

"You promise to submit to the grand master for the time being, and to his officers, when duly installed; and strictly to conform to every regulation of the grand lodge, or general assembly of masons, that is not subversive of the principles of masonry.

"You admit that it is not in the power of any man, or body of men, to make alteration or innovation in masonry.

"You promise a regular attendance on the committees and communications of the grand lodge, on receiving proper notice; and to pay attention to all the duties of masonry on convenient occasions.

"You admit that no new lodge should be formed, without permission of the grand master, and with the consent of the grand lodge.

"You admit that no person can be regularly made a mason, or admitted into any lodge, without previous notice, and due inquiry into his character.

"You promise that no visiter shall be received into your lodge, without due examination, *or producing proper vouchers* of their having been made in a regular lodge.

"These are the regulations of free and accepted masons.

The grand master then addresses the master elect in the following manner:

"Do you submit to these charges, and promise to support these regulations, as masters have done in all ages before you?"

The new master having signified his submission, the grand master says:

"*Brother* G. M.—In consequence of your conformity to the charges and regulations of the order, you are now to be installed master of this new lodge, in full confidence of your care, skill and capacity to govern the same."

He then invests him with his jewel, and thus addresses him:

"I invest you with the honourable badge of the office of master of this lodge. And now present you the insignia of your office, and the necessary furniture of your lodge.*

"This [*great light*] will guide you to all truth; will direct you to the temple of love; and point to you the whole duty of man.

* When the grand master is present, this ceremony may be performed by the deputy grand master; but, in all other cases, it should be performed by the presiding brother, whether an officer of the grand lodge, or deputed for the occasion.

"This square, the use of which is 'to bring all rude matter into form,' teaches you to form and instruct all masons under your care, and to make them perfect in their order.

"The compasses direct you to keep your brethren within the limits of masonry: and so to regulate your lodge, that none be admitted but such as are worthy that higher sphere of merit and of worth.

"I present you, also, this book, which contains the Constitutions of masonry. Search it at all times. Let it be read in your lodge; that none may pretend ignorance of the excellent precepts it enjoins.

"Lastly, I give into your charge the by-laws of your lodge. See that every member abides by them.—* * * * * * * * * * * *!"

After this the jewels of the officers of the new lodge being returned to the master, he delivers them to the several members of the grand lodge, who proceed to invest the other officers: the grand wardens investing the wardens of the new lodge, the grand secretary the secretary, and so on; each giving a short charge.*

SENIOR GRAND WARDEN.

"*Brother* J. R.—I invest you with the badge of your office.

"This level, as an instrument in your hands, you will use to preserve that equality which ought to subsist among masons, which nature assigns, and which love requires.

"Your regular attendance on the stated and special meetings is highly expedient. In the presence of the master you are to assist him in the government of the lodge, and in his absence to take the charge of it.

"You will undoubtedly discharge with faithfulness the duties of this important office, and become *a pillar of strength* to the lodge.—Look well to the west!"

JUNIOR GRAND WARDEN.

"*Brother* H. L.—I invest you with the badge of your office, as junior warden of this lodge.

* The officers of the new lodge should be presented to the grand officers who invest them, by the grand marshal.

"The plumb teaches you to act with that uprightness which belongs to your office.

"Your regular and punctual attendance on the lodge is particularly requested.

"The examination of visiters is within your care.

"In the absence of the master and senior warden you know your duty; and will then, and at all times, faithfully discharge it.

"*Beautify* your column in the temple of masonry.— * * * * * *!

GRAND SECRETARY.

"*Brother* T. L.—I invest you with the badge of your office, as secretary to this lodge.

"It is your province to keep the records regularly, fairly, and faithfully: To examine and settle accounts; and to issue summonses at the master's direction.

"Your love to the craft, and attachment to this lodge, will induce you cheerfully to fulfil the duties of your office; and in so doing you will merit the esteem of your brethren."

GRAND TREASURER.*

"*Brother* J. K. S.—I invest you with the badge of your office, as treasurer of this lodge.

"Your honour, and the confidence the brethren repose in you, will excite to that faithfulness in the discharge of the duty of your office, which its important nature demands."

SENIOR GRAND DEACON.

"*Brother* J. M.—I invest you with the badge of your office as senior deacon of this lodge.

"You are sensible that your station is not one of the least important.

"You will be attentive to the master; careful in introducing visiters, and in accommodating them.

"Be watchful in preparation. And, although you halt at the door of the temple, lead those rightly who require it.

"Your regular attendance on the lodge will be your duty and inclination.

* If the proper officers of the grand lodge be not present, after the secretary is installed, the master of the new lodge may invest his other officers.

JUNIOR GRAND DEACON.

"*Brother* J. M. jun.—I invest you with the badge of your office, as junior deacon of this lodge.

"What is delivered to you in the *west*, faithfully carry to the *south*.

"To that which is more immediately *your* care, be particularly attentive.

"*Prepare* duly. *Lead* upon the *square*. And *prompt* like a workman.

"Your regular and early attendance upon the lodge is highly necessary."

FIRST GRAND STEWARD.

"*Brother* ——, I invest you with the badge of your office, as first steward of this lodge.

"You are to assist in collecting quarterages, and other fees; to make necessary provision, by the advice of the master, and see the table furnished at his command. You are to keep an exact account of all expenses for supplies, and give information of what may be in store, or what may be wanting.

"Your regular and early attendance on the lodge will be a sure proof of your attachment to it."

SECOND GRAND STEWARD.

"*Brother* ——, I invest you with the badge of your office, as second steward to this lodge.

"Provide good refreshment, and bring it in season.

"Encourage the labourers at their work.

"Be punctual: and let your countenance delight them.

GRAND SWORD BEARER TO THE TYLER.

"*Brother* W. C.—I invest you with the badge of your office, as tyler to this lodge.

"A faithful discharge of your duty is necessary for the safety of the craft: and your constant attendance upon the lodge cannot be dispensed with, but by the permission of the master."

The master of the new lodge then returns thanks to the grand master and officers, in the following words:*

* Or in such other appropriate address as he may prepare or select.

"*Most worshipful*—Permit me to render to you and to the grand lodge, my thanks, and the thanks of this lodge, for the honour now conferred on us.

"It will be our care to cultivate the sublime art, and assiduously to perform the duties incumbent on us."

The grand master, or some person by his appointment, then delivers an address to the brethren. [See "Charges."]*

After which, the grand marshal proclaims, thrice, the lodge constituted in ample [or due] and ancient form: with the honours of masonry.

The grand master then orders that the lodge be registered in the grand lodge books; and that the grand secretary notify the same to the regular lodges.

The ceremony concludes with an anthem, or music; and the procession is formed as at first, or the reverse, as the grand master directs, and returns to the hall, where the grand lodge is closed with the usual solemnities.

NOTE.—This ceremony, with occasional variations, is to be used in the grand lodge, and in every private lodge, at the installation of new officers.

In grand lodge, the grand master, and in other lodges the master in the chair, invests all the officers.

Officers, when installed in the grand lodge, should be presented by the grand marshal; and when in private lodges, by the oldest master mason present.

CHAPTER II.

Ceremony observed at laying the foundation stones of public structures.

This ceremony is conducted by the grand master and his officers, assisted by the members of the grand lodge. They are accompanied by the officers and brethren of neighbouring lodges, and such other masons as can conveniently assemble on the occasion. The chief magistrate and other civil officers of the place where the building is to be erected, generally attend. The ceremony is thus conducted:

At the time appointed, the grand lodge is convened at some convenient place, approved by the grand master. Music is provided, and the brethren appear with the insignia of the order, and with white gloves and aprons. The

* It is expected that the presiding officer, if a man of abilities, which he ought to be, will prepare and deliver an original charge.—*Compiler.*

lodge is opened by the grand master, and the rules for forming the procession to and from the place at which the ceremony is to be performed, are read by the grand secretary, and committed to the grand marshal. The necessary cautions are then given from the chair, and the lodge is adjourned: after which they move in procession to the place for the foundation of the building.

A triumphal arch is usually erected at the place where the ceremony is to be performed; under which the brethren pass, and repair to their stations, and the grand master and his officers take their place on a temporary platform, covered with a carpet. An ode, suited to the occasion, is then sung.

The grand master commands silence, and the necessary preparations are made for laying the stone, on which is engraved the year of masonry, with the name and titles of the grand master, &c. &c. The workmen's tools are presented to the grand master; who applies the square, plumb, and level to the stone in their proper positions, and pronounces it to be "well formed, true and trusty." The stone is next raised up, by means of an engine erected for that purpose, and the grand chaplain repeats the following prayer:

"May the Grand Architect of the Universe grant a blessing on this foundation stone, which we have now laid; and by his Providence enable us to finish this and all our works with skill and success.—Glory be to God in the highest!"

Response by the brethren.—As it was in the beginning, is now, and ever shall be—Amen!—so mote it be—Amen!

Solemn music is next introduced; after which the grand treasurer, by the grand master's command, places under the stone various sorts of coin and medals of the present age: and the stone is placed as it is to lie.

The cornucopia and two silver vases are next brought to the table, and delivered; the cornucopia to the deputy grand master, and the two vases to the wardens, who successively present them to the grand master: and he, according to ancient ceremony, pours the corn, the wine, and the oil, which they contain, on the stone, saying,

"May the all-bounteous Author of nature bless the inhabitants of this place with all the necessaries, conveniences, and comforts of life—assist in the erection and completing of this building; protect the workmen against

every accident, and long preserve this structure from decay. And grant to us all, in needed supply, the corn of nourishment, the wine of refreshment, and the oil of joy. —Amen!—so mote it be—Amen."

He then strikes the stone thrice with the mallet: and the honours of masonry are given.

The grand master then delivers over to the master workman the various implements of architecture, intrusting him with the superintendance and direction of the work; after which he reascends the platform, and an oration suitable to the occasion is delivered.

A song in honour of masonry concludes the ceremony: and then the procession returns, and the lodge is closed in form.

CHAPTER III.

Ceremony at the opening of a Bridge.

The grand lodge, neighbouring lodges, and brethren, move in procession to the new bridge, attended by the magistrates and gentlemen of the vicinity. They form, in order, at the entrance of the bridge. The grand master, with his wardens, then examines the work, and finding it to be "well constructed and fit for public use," he causes proclamation to be made accordingly. The grand honours are then given—a short address is made, and an ode sung, adapted to the occasion.

They then march over the bridge, and return with music. The proclamations are again made. After which, there is a discharge of artillery.

The grand lodge then returns in procession, and is closed in form.

CHAPTER IV.

Ceremony observed at the Dedication or Consecration of Masons' Halls.

On the day appointed for the celebration of dedication, the grand master and his officers, accompanied by the members of the grand lodge, meet in a convenient room adjoining to the place in which the ceremony is to be performed; and the grand lodge is opened in ample form, in all the degrees of masonry. The order of procession is read by

the grand secretary, and committed to the grand marshal; and the necessary directions are given to the brethren from the chair. The lodge is then adjourned; and the procession formed, and moves forward till they reach the chair of the master. The officers of the lodge are then proclaimed, in order. Solemn music is introduced, and continues while the procession moves three times round the hall. The lodge is then placed in the centre, on a crimson velvet couch; and the grand master having taken the chair, under a masonic canopy, the grand officers, and the masters and wardens of lodges, repair to the places previously arranged for their reception. The three lights, with the gold and silver vases, with the corn, wine and oil, are placed on the lodge; at the head of which stands the pedestal, with the Bible open, with the square and compasses laid thereon; and the constitution roll, on a crimson velvet cushion. Then an anthem is sung, and an encomium on masonry is delivered. After which the architect addresses the grand master, returns thanks for the honour conferred on him, and surrenders up the implements intrusted to him for the finishing the work. The grand master, having expressed his approbation, an ode in honour of masonry is sung, accompanied by instrumental music: after which, such of the spectators as are not masons retire for refreshment.

The lodge being tiled, the business of masonry is resumed.

The grand secretary informs the grand master, that it is the design of the fraternity to have the hall dedicated to masonry; upon which, he orders the grand officers to assist in the ceremony, with solemn music, excepting only at the intervals of dedication.

The lodge is uncovered, and the first procession being made round it, the grand master having reached the east, strikes thrice with his mallet; and, after profound silence, dedicates the hall to masonry, "in the name of the GREAT JEHOVAH—to whom be all glory and honour."

Upon which, the grand chaplain strews corn over the lodge.

Solemn music then begins, and a second procession is made round the lodge; when, on the grand master's arrival at the east, silence is again proclaimed—and he declares the hall dedicated, as before, to virtue and science: on which the chaplain sprinkles wine on the lodge.

Solemn music is again performed, and a third procession made round the lodge; when, the grand master having reached the east, all is silent—and the hall is dedicated as before, to universal charity and benevolence. Upon which, the chaplain dips his fingers in the oil, and sprinkles it over the lodge.

At each dedication the honours are given.

A solemn invocation is made to heaven by the grand chaplain, followed by responses from all the brethren; and an anthem is sung. After which, the lodge is covered, and the grand master retires to the chair.

The spectators may now return, and the grand master may direct the grand procession to be resumed, and to march three times round the hall, halting each time in the east. Whilst the procession is moving, the music continues, but ceases when the procession halts. After this, the members of the grand lodge take their places. An oration, suited to the occasion, is delivered by the grand chaplain, or some other brother, appointed for that purpose by the grand master.

The grand lodge again forms in procession as at first, and returns to the room where it was opened; the laws of the order are rehearsed, and then the grand lodge is closed in ample form.

CHAPTER V.

Ceremony observed at Funerals; with the service to be used on those occasions.

The practice of funeral rites has been general among mankind. It affords opportunity for the happy recollection of the virtues of the deceased, as well as for the public testimony of the duties which have existed between the dead and the living. It at once assists sympathy and virtue.

The ceremonies are different in different nations, and a conformity to them has been recommended among the brethren: they have also their usual forms, in which they express their common friendship in mourning for the dead.

No mason can be entered with the formalities of the order, unless it be by his own special request whilst living, communicated to the master of the lodge of which he died a member; nor unless he has been advanced to the *third* degree of masonry; foreigners, sojourners, and particular officers,

excepted, and those at the direction of the grand master. From the above restriction, there can be no other exceptions.

The master of a lodge having received notice of a *master* mason's death, and of his request to be interred with the ceremonies of the order, and duly notified of the time and place of interment, must summon his lodge, informing them of the funeral solemnities.

If more lodges are expected to attend, he must make application, by the grand secretary, to the grand master, for permission to preside over such brethren from other lodges as may assist in forming the procession, who are to be under his direction for the time, unless the grand master, his deputy, or the grand wardens, are present.

In case of a stranger, the master of the senior lodge present presides, if the proper grand officers are absent.

The dispensation being obtained, the master may invite as many lodges as he thinks proper; and the members of these lodges may accompany their officers in form.

All the brethren must appear in decent mourning; dressed in white stockings, gloves and aprons, the usual clothing of master masons.

The officers must appear with the badges of the lodge, and such as have been officers, may wear the badges of their former stations, provided that the brethren actually in office are distinguished by sashes and hatbands.

The brethren should first assemble, if it be possible, in their lodge room, and open in due form, and remain standing during the first part of the service, which may, in common cases, be performed in their hall, with the usual ceremonies.

A procession is then formed; the lodges move according to seniority, excepting that the lodge, of which the deceased was a *member*, moves nearest to the corpse.

In the graveyard, the brethren proceed to the grave, and then, entering at its foot, open, so that the master may stand at the head of the grave, and the *mourners* may halt at the foot, while the brethren encircle it. Whilst the prayers are reading at the grave, the brethren may slowly approach it, till they are as near as they can with comfort stand.

If no part of the service has been already performed in the lodge, or some public building, with proper ceremonies, then it is here rehearsed; or such as may be substituted by the direction of the master.

The service may be performed by responses, or by one voice; at discretion.

The Master speaks, or the chaplain by his direction:
Where is now our brother?
He sojourneth in darkness.
Can we redeem our brother?
We have not the ransom.—The place that knew him, shall know him no more!
Shall his name be lost?

[Here the roll is unfolded.]

The memory of a brother is precious. We will record his name.

[Viewing the roll.]

Write it here!
We will write it in our hearts.
How will it then be known?

[Here strew flowers, or evergreen.]

It shall live in his virtues, which shall live in us and in every brother.
Was he worthy?
Like him we will be brethren, and our last end shall be in peace.
He was indeed our brother.
But, who hath done this?
The Lord gave, and the Lord taketh away.——
Let us then bless the name of the Lord.

EJACULATION.

What is our life!—It is a shadow! a dream!
We once were—but, what were we!
Whither are we going! what shall we become!
Who is poor! who is rich! the king and the beggar lie down together!
Our brother hath forsaken us!
He is no longer one of ourselves!
Every connexion of life has ceased!
The form is no longer beautiful!
He stretcheth not his hands to us.
The hour of death has overtaken him!
—— Shall not some friend comfort us?——

[*Here an oration may be delivered; but if one has not been prepared for the occasion, then may follow*——]

THUS our brother has reached the end of life!—How many offerings has he made upon the altar of charity!—

How honourably has he sustained the cares of life!—How did he make the hearts of all around him happy!—He trode not on the worm that moved at his feet!—His heart was in the laws of his country. His religion to his God, taught him to love and to extend happiness to man. But he has bidden us the last farewell. Farewell our brother!—We reply, *farewell!*—Go, visit the grand lodge of brethren!—Go, meet thy God; and may he approve thee! May we be as faithful! —may our eyes be closed in peace, like thine!—and our dying pillow be as easy!—Farewell till the grand summons!—Then, brother, we will rise and meet thee!—Glory be to God on high!——

Response by the brethren.—As it was in the beginning, is now, and ever shall be.—Amen.

LIGHT of life! all things live before thee! the darkness and the light are both alike to thee!—With thee there is no darkness!—Thou seest us at our birth, and at our death.—Thou knowest us when in the womb, and in the grave.—Thou forgettest us not when we have been, or are to be. We are always present with thee, and our thoughts never perish from thy remembrance. May our brother live with us, as well as with thee. May good tidings be on our lips, and his works written upon our hearts. May memory and the virtues be the mourners! Let his death teach us to die; and with him let thy gift to us be immortality!

Then the brethren join hands and renew, in silence, the tokens of their friendship. If they choose to have devotional music at the grave, it may now be performed.

The body is then let into the grave, or entombed.

After which the following declaration and prayer shall be made.

Brethren—With proper respect to the established customs of the country in which we reside; with due deference to our superiors in church and state; and with unlimited good will to all mankind, we appear in the character of our profession. Invested with the badges of masonry, publicly we declare our obedience and our submission to the laws and government of the country in which we live, and an ardent wish to promote the general good of society.

As it hath pleased the divine creator to remove our brother from this transitory existence, and to weaken the chain by which we are linked one to another, may his death remind us of our own, and incline us, who survive him, to be more strong in the ties of union and friendship.

To the grave we resign our brother, in expectation of his immortal happiness; and we pray——

ALMIGHTY GOD, of infinite mercy and goodness, extend to us the riches of thine everlasting favour, and crown thy present benefits with honour and immortality. And to God be glory forever.—Amen.

Then the ☿ is dropped into the grave; and each brother near deposites a shovel full of earth on the coffin, if permited.

The brethren return to the hall, or place where they formed, and the masonic ornaments, if the deceased was an officer, are in due form returned to the lodge; the proper charges are delivered, and the lodge is closed with a blessing—

May the Lord bless us and keep us. May he give us light and truth, and unite our hearts forever.—So mote it be.

Another Funeral Service.

The lodge being opened with the usual forms, at the hall, or some other convenient place, a procession is formed, and the brethren proceed to the house of the deceased. If singers are present, an anthem may be sung. The master proceeds to the head of the corpse, and the service begins: the master, or chaplain, saying,

"What man is he that liveth, and shall not see death?—Shall he deliver his soul from the hand of the grave?"

Response.—"Man walketh in a vain shadow: he heapeth up riches, and cannot tell who shall gather them."

Master.—"When he dieth, he shall carry nothing away; his glory shall not descend after him."

Response.—"Naked he came into the world, and naked he must return: the Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

The grand honours are then given, and certain forms used, which cannot be here explained. Solemn music is introduced, during which the master strews herbs or flowers over the body; and taking the sacred roll in his hand, he says:

"Let me die the death of the rightcous, and let my last end be like his."

The brethren answer:

"God is our God forever and ever; he will be our guide even unto death."

The master then puts up the roll, and says:

"Almighty Father, into thy hands we commend the soul of our loving brother."

The brethren answer three times, "*The will of God is accomplished!—so be it.*" Giving the grand honours each time.

The master, or chaplain, then repeats the following prayer:

"Most glorious God, author of all good, and giver of all mercy, pour down thy blessings upon us, and strengthen our solemn engagements with the ties of sincere affection. May the present instance of mortality remind us of our approaching fate; and by drawing our attention towards thee, the only refuge in time of need, may we be induced so to regulate our conduct here, that when the awful moment shall arrive that we are about to quit this transitory scene, the enlivening prospect of thy mercy may dispel the gloom of death, and after our departure hence in peace and in thy favour, we may be received into thine everlasting kingdom; and there enjoy, in union with the souls of our departed friends, the just rewards of a pious and virtuous life.—Amen."

An anthem being sung, the master retires from the corpse, and the coffin is shut up. An oration suitable to the occasion is delivered; and the master recommending love and unity, the brethren join hands, and renew to each other, in silence, their pledged vows.

The lodge is adjourned, and the procession begins, in the form hereafter described, to the place of interment; where the following exhortation is given:

Service at the Grave, by the Master, or Chaplain.

"Here we view a striking instance of the uncertainty of life, and the vanity of all human pursuits. The last offices paid to the dead are only useful as they are lectures to the living; from them, therefore, we are to derive instruction, and ought to consider every solemnity of this kind as a summons to prepare for our approaching dissolution.

"Notwithstanding the various mementos of mortality with which we daily meet; notwithstanding we are convinced that death has established his empire over all the works of nature; yet, through some unaccountable infatuation, we are still apt to forget that we are born to die. We go on from one design to another, add hope to hope, and lay out plans for the subsistence and employment of many years, until we

are suddenly alarmed with the approach of death, when we least expect him, and at an hour which we probably conclude to be the meridian of our existence.

"What are all the externals of majesty, the pride of wealth, or charms of beauty, when nature has paid her just debt? If for a moment we throw our eyes on the last scene, and view life stripped of its ornaments, and exposed in its natural meanness, we shall then be convinced of the futility of these empty delusions. In the grave all fallacies are detected, all ranks are levelled, and all distinctions are done away.

"While we drop the sympathetic tear over the grave of our deceased friend, let charity induce us to throw a veil over his foibles, whatever they may have been, and let us not withhold from his memory the praise his virtues may have claimed. Suffer the apologies of human nature to plead in his behalf. Perfection has never been attained; the wisest as well as the best of men have erred. His meritorious actions, therefore, let us imitate, and from his weakness let us derive instruction.

"Let the present example excite our serious attention, and strengthen our resolutions of amendment. As life is uncertain, and all earthly pursuits are vain, let us no longer postpone the important concern of preparing for eternity; but let us embrace the happy moment, while time and opportunity offer, to provide with care against that great change, when the pleasures of this world shall cease to delight, and the reflections of a life spent in the exercise of piety and virtue yield the only comfort and consolation.

"Thus shall our expectations not be frustrated, nor shall we be hurried unprepared into the presence of that all wise and powerful Judge.

"To conclude: Let us support with propriety the character of our profession on every occasion, advert to the nature of our solemn engagements, and pursue with unwearied assiduity the sacred tenets of masonry; that from the endearments of a virtuous society on earth we may be raised to the blissful society in heaven."

The following invocations are then to be made by the master, and the usual honours to accompany each:

Master.—"May we be true and faithful; and may we live and die in love!"

Response.—"So mote it be."

Master.—"May we profess what is good, and may we always act agreeably to our profession!"

Response.—"So mote it be."

Master.—"May the Lord bless us, and prosper us; and may all our good intentions be crowned with success!"

Response.—"So mote it be."

The secretaries are then to advance, and throw their rolls into the grave with the usual forms, while the chaplain repeats, with an audible voice,

"Glory be to God on high, on earth peace and good will towards men."

Response.—"So mote it be, now, from henceforth, and forever more."

The master is then to conclude the ceremony at the grave, in the following words:

"From time immemorial it has been an established custom among the fraternity of free and accepted masons, when requested by a brother on his death bed, to accompany his corpse to the place of interment; and there to deposite his remains with the usual formalities.

"In conformity to this laudable usage, and at the special request of our deceased brother, whose memory we revere, and whose loss we deplore, we are here assembled in the character of masons, to resign his body to the earth from whence it came, and to offer up the last tribute of our affection to his memory; thereby demonstrating to the world the sincerity of our past esteem, and our steady attachment to the principles of our honourable order.

"With proper respect to the established customs of the country in which we reside, with due deference to our superiors in church and state, and with unlimited good will to all mankind, we appear in the character of our profession. Invested with the badges of masonry, we publicly declare our obedience and submission to the laws and government of the country in which we live, and an ardent wish to promote the general good of society; we humbly implore the blessing of heaven on all our zealous endeavours for this laudable purpose, and pray for our steady perseverance in the principles of piety and virtue.

"As it has pleased God, in the removal of our brother, to weaken the chain by which we are linked one to another, it becomes us, who survive him, to be more strongly cemented in the ties of union and friendship; and in some measure

to make up his loss by a warmer zeal and fidelity in all the charities and duties of life.

"Unto the grave we resign the body of our friend and brother! [*The body is entombed, and the ɣ dropped, &c.*

"Friend of our hearts, there rest in peace. Raised by the grand master's word, mayest thou hereafter share the honours of perfection, the joys and bliss immortal!

"Amen!—So mote it be.—Amen!

"Farewell!—We will meet again!"

Thus the service ends, when the usual honours are given, and the procession returns to the place from whence it came.

The brethren being arrived at the lodge, the necessary duties are complied with, and the business of masonry is renewed. The regalia, and the ornaments of the deceased, if an officer of a lodge, are returned to the master in due form, with the usual ceremonies; after which the charges for regulating the conduct of the fraternity are rehearsed, and the lodge is closed in the third degree with a blessing.

CHAPTER VI.

PROCESSIONS—No. I.

Order of Procession, for One [illegible]ge, on common occasions.

Tyler, with a drawn sword,
Stewards, with white rods,
Music, (when the musicians are brethren; otherwise they form on the right and left of the procession, or precede the Tyler)
Marshal.
Entered Apprentices,
Fellow Crafts,
Master Masons,
Deacons,
Secretary and Treasurer,
Senior and Junior Warden,
The holy writings, square and compass, carried by the oldest member of the lodge not in office, accompanied with the Chaplain,
Past Masters,
Master.

GRAND PROCESSIONS—No. II.

Order of Procession, when the Ceremony of Consecrating and Constituting a Lodge, is performed in Public, &c.

Two Tylers with drawn swords,
Music, (when there are two bands)
Tyler of the oldest lodge, with a drawn sword,
Two Stewards of the oldest lodge, with white rods,
Entered Apprentices,
Fellow Crafts,
Master Masons,
Tylers,
Stewards,
Junior Deacons,
Senior Deacons,
Secretaries,
Treasurers,
Past Wardens,
Junior Wardens,
Senior Wardens,
Past Masters,
Masters.

Marshal.

✠

New Lodge,
(To form as in No. 1, omitting Past Masters and Chaplain)

✠

Music,
Grand Tyler, with a drawn sword,
Grand Stewards, with white rods.

When masonic halls are to be dedicated, &c. the corn, wine and oil, are to be carried as in No. 3.

Grand Secretary and Treasurer,
Master of a lodge bearing the sacred writing, square and compass, on a crimson velvet cushion; supported by the stewards of the second oldest lodge, with white rods, first steward on his right, the second on his left,
Grand Chaplain,
Past Grand Wardens,
Past Deputy Grand Masters,
Past Grand Masters,
Grand Wardens,
Deputy Grand Masters,

Grand Marshal.

Master of the oldest lodge, bearing the book of constitutions on a velvet cushion,

Grand junior deacon on the left with a black rod. } on a line 5 feet apart, { Grand senior deacon on the right with a black rod.

Grand Master,
Grand Sword Bearer, with a drawn sword,
Two Stewards, with white rods,

✠

Gentlemen invited to join the procession, follow, two and two.

No. III.

Order of Procession at laying the Foundation Stones of Public Buildings, &c.

Two Tylers, (as in No. 2)
Music, (as in do.)
Tyler of the oldest Lodge, (do.)
Two Stewards of the oldest Lodge, (do.)
Marshal.
Entered Apprentices,
Fellow Crafts,
Master Masons,
Tylers,
Stewards,
Junior Deacons,
Senior Deacons,
Secretaries,
Treasurers,
Past Wardens,
Junior Wardens,
Senior Wardens,
Past Masters,
Masters,
Marshal.

✠

Music,
Grand Tyler, (as in No. 2)
Grand Stewards, (do.)
A brother carrying a golden vessel containing corn,
Two brethren carrying silver urns, one containing wine, the other oil,
Principal Architect,
Grand Secretary and Treasurer,

Bible, square and compass, carried by a master of a lodge, supported by two stewards, as in No. 2, when not supported by stewards, the grand chaplain walks with the master of the lodge, who supports the bible, &c.

Grand Marshal.

Past Grand Wardens,
Past Deputy Grand Masters,
Past Grand Masters,
Chief Magistrate of the place,
Two large lights, borne by two Masters of Lodges,
Grand Wardens,
One great light, borne by a Master of a Lodge,
Deputy Grand Masters,
Master of the oldest Lodge, bearing the book of Constitutions, (as in No. 2)
Grand Deacons, with black rods, (placed as in No. 2)
Grand Master,
Grand Sword Bearer, (as in No. 2)
Two Stewards, with white rods,

Gentlemen who choose to join the procession follow.

Note.—When two or more lodges walk in procession, they form as above, either in one body, or in separate lodges; if separately, the youngest lodge precedes the elder. The cushion, on which the Holy Writings are carried, is covered with crimson satin or velvet.

Marshals are to walk on the left of the procession.

All officers of lodges, in processions, should wear the badges of their office.

None but master masons are to wear decorated aprons. Those of the lower degrees may have an edging of silk, or a square and compass made of silk—the aprons of those of higher degrees, according to their order. Attention must be paid to colours. None but officers (who are always to be master masons) are to wear sashes; and this decoration is only for particular officers.

If a past or present grand master should join the procession of a private lodge, or deputy grand master, or the grand wardens, attention is to be paid to them. They take place after the master of the lodge. Two deacons with black rods, one on the right, and another on the left, attend a grand warden; and when a grand master is present, or deputy grand master, the book of constitutions is borne

before him; a sword bearer follows him, and the deacons, with black rods, are placed on his right and left, at an angular distance of five feet, as in No. 2.

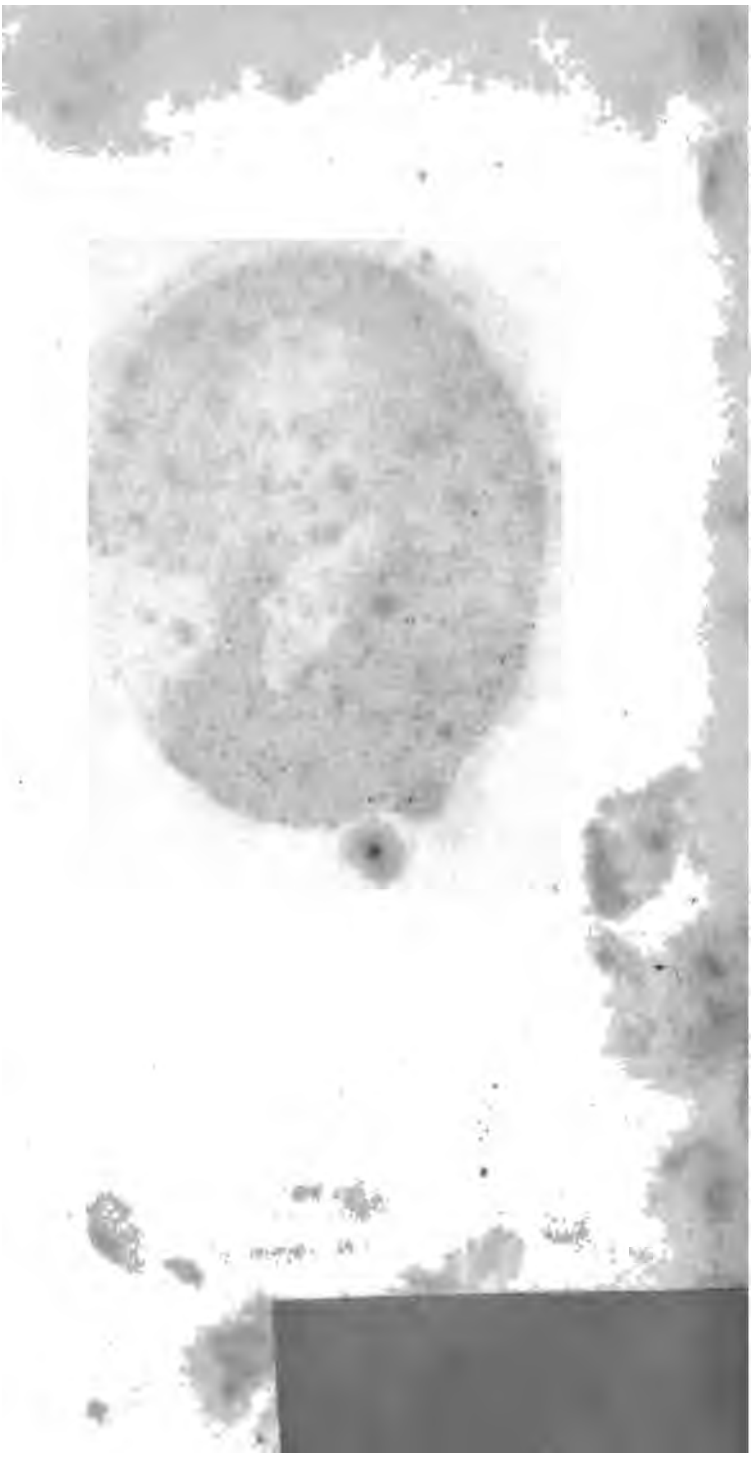
Musicians, if they are of the fraternity, walk *in* the procession, after the tyler; if not, they precede the tyler, walk on the right and left of the procession. When there is but one band, and the grand lodge attends, they follow the grand tyler.

The order of procession No. 1, is suitably formed for funerals. The cushion, on which is carried the Holy Writings, is covered with black silk or cloth: a black silk knot is placed at the end of each steward's rod—the same on the musical instruments. The procession immediately precedes the corpse.

The brethren all walk two and two, excepting such officers as from their station are to walk otherways.

When a new lodge is to be consecrated, &c. that lodge is always to form separately;—its place in the procession is immediately preceding the grand lodge.

On entering public buildings, &c. the Bible, square and compass, book of Constitutions, &c. are placed before the grand master. The grand marshal and grand deacons keep near him.



THE LATE JOHN CRAWFORD M.D.

R. W. G. M. of Masons in Maryland.

Engraved, agreeably to a resolution of Cassia Lodge, No. 45, as a tribute of personal regard, & of respect, for the [illegible] that adorn his Character.

And presented to the Compiler to [illegible]

the present work.

THE

Free Masons' Vade Mecum.

Most of the succeeding Chapters as regard the three first degrees in Masonry, viz.—the Entered Apprentice, Fellow Craft, and Master Mason, are extracted from that useful work, "*The Freemasons' Monitor;*" compiled by our highly respected brother THOMAS SMITH WEBB, Esq. past grand master, of the state of Rhode Island. Mr. Webb observes in his preface, that many of his remarks on the above degrees are taken from PRESTON'S "*Illustrations of Masonry,*" with some necessary alterations, particularly as it respects the distribution of the lectures, in order to render them more agreeable to the mode of working in America.

It will be found that I have not adhered strictly to Mr. Webb's arrangement; having introduced a greater variety of excellent prayers and charges, and as far as practicable, so enlarged the matter, that the work of the respective degrees may be conducted with regularity and ease to the presiding officer.—*Compiler.*

A VINDICATION OF MASONRY, INCLUDING A DEMONSTRATION OF ITS EXCELLENCY.

CHAPTER I.

Reflections on the symmetry and proportion displayed in the works of Nature, and on the harmony and affection which subsist among the various species of beings of every rank and denomination.

WHOEVER reflects on the objects that surround him, will find abundant reason to admire the works of Nature, and to adore the all-supreme Being who directs such a stonishing operations: he will be convinced, that infinite wisdom could alone design, and infinite power accomplish, such amazing works.

Were a man placed in a beautiful garden, would not his mind be affected with the most exquisite delight, on a calm survey of its rich collections; would not the groves, the grottos, the artful wilds, the flowery parterres, the opening vistos, the lofty cascades, the winding streams, the whole variegated scene, awaken his sensibility, and inspire his soul with the most exalted ideas? When he observed the delicate order, the nice symmetry, and beautiful disposition of every part, seemingly complete in itself, yet reflecting new beauties on the other, and nothing wanted to make one beautiful whole, would not his mind be agitated with the most bewitching sensations, and the view of the delightful scene naturally lead him to admire and venerate the happy genius of Him who contrived it?

If the productions of art can so forcibly impress the mind with admiration, with how much greater astonishment and reverence must we behold the operations of Nature? On every hand she presents to view unbounded scenes of utility and delight, in which divine wisdom is most strikingly conspicuous. Such scenes are indeed too expanded for the narrow capacity of man to comprehend; yet, whoever contemplates the general system, will easily perceive, from the uniformity of the plan, ample traces of an original source, and be naturally directed to the first cause, the grand author of existence, the supreme governor of the world, the one perfect and unsullied beauty!

Beside all the pleasing prospects that every where surround us, and with which our senses are every moment gratified; beside the symmetry, good order, and proportion, which appear in all the works of creation, there is something farther that attracts the reflecting mind, and draws its attention nearer to the Divinity—the universal harmony and affection which subsists among the different species of beings, of every rank and denomination. These are the cements of the rational world, and by these alone does it subsist. When they cease, nature must be dissolved, and man, the image of his maker, and the chief of his works, be overwhelmed in the general chaos.

On a careful examination, we shall find, that in the whole order of being, from the seraph which adores and burns, down to the meanest insect, all, according to their rank in the scale of existence, have, more or less, implanted in them, the principal of association with others of the same species with themselves. Even in the most inconsiderable animals

re formed into different ranks and societies for mutual benet and protection. Need we name the careful ant, or the inustrious bee; insects which the wisest of men has recomended as patterns of unwearied industry and prudent foreght? When we farther pursue our remarks, we shall find, iat the innate principle of friendship increases in proporon with the extension of our intellectual faculties; and iat the only criterion by which a judgment may be formed, especting the superiority of one part of the animal creation ove the other, must be, by observing the degrees of kindess and good nature in which it excels.

If such are the general principles which pervade the hole creation, how forcibly must those lessons predominate the assemblies of masons, where civilization and virtue, ider the sanction of science and art, are ever most zealous- cherished?

CHAPTER II.

riendship considered, with the advantages resulting from it.

No subject can more properly engage the attention, than e humane and benevolent dispositions which indulgent ature has bestowed upon the rational species. These are plete with the happiest effects, and afford to the mind the ost agreeable reflections. The breast which is inspired ith tender feelings, is naturally prompted to a reciprocal tercourse of kind and generous actions. As human nature ies in the scale of things, so do the social affections these arise. When friendship is firm and lasting, we enjoy e highest degree of happiness: but when it declines, we perience an equal degree of pain. Where friendship is known, jealousy and suspicion prevail; but where virtue the cement, true pleasure must be enjoyed. In every east there exists a propensity to friendly acts, and when ose are exerted to effect, they sweeten every temporal enyment; and if they do not always totally remove the disietudes, they at least tend to allay the calamities of life. Friendship is traced through the circle of private conxions to the grand system of universal benevolence, which limits can circumscribe, and its influence extends to eve- branch of the human race. Actuated by these sentiments, ch individual centers his happiness in the happiness of his ighbour, and a fixed and permanent union is established iong men.

Nevertheless, though friendship, considered as the source of universal benevolence, is unlimited, it exerts its influence more or less powerfully as the objects it favours are nearer or more remote. Hence the love of friends and of country takes the lead in our affections, and gives rise to that true patriotism, which fires the soul with the most generous flame, creates the best and most disinterested virtue, and inspires that public spirit and heroic ardour which enables us to support a good cause, and risk our lives in its defence.

This commendable virtue crowns the lover of his country with unfading laurels, gives a lustre to his actions, and consecrates his name to posterity. The warrior's glory may consist in murder, and the rude ravage of the desolating sword; but the blood of thousands will never stain the hands of his country's friend. His virtues are open, and of the noblest kind. Conscious integrity supports him against the arm of power; and should he bleed by tyrant hands, he gloriously dies a martyr in the cause of liberty, and leaves to posterity an everlasting monument of the greatness of his soul.

Friendship not only appears divine when employed in preserving the liberties of our country, but shines with equal splendour in the more tranquil scenes of live. Before it rises into the noble flame of patriotism, aiming destruction at the heads of tyrants, thundering for liberty, and courting danger in defence of rights; we behold it calm and moderate, burning with an even glow, improving the soft hours of peace, and heightening the relish for virtue. In these happy moments contracts are formed, societies instituted, and the vacant hours of life wisely employed in the cultivation of social and polished manners.

CHAPTER III.

The Government of the Fraternity explained.

The mode of government observed by the fraternity will best explain the importance, and give the truest idea of the nature and design of the masonic system.

There are several classes of masons, under different appellations. The privileges of these classes are distinct, and particular means are adopted to preserve those privileges to the just and meritorious of each class.

Honour and probity are recommendations to the first class; in which the practice of virtue is enforced, and the

lities of morality inculcated, while the mind is prepared for regular and social converse, in the principles of knowledge and philosophy.

Diligence, assiduity and application, are qualifications for the second class; in which an accurate elucidation of science, both in theory and practice, is given. Here human reason is cultivated by a due exertion of the rational and intellectual powers and faculties; nice and difficult theories are explained; new discoveries produced, and those already known beautifully embellished.

The third class is composed of those whom truth and fidelity have distinguished; who, when assaulted by threats and violence, after solicitation and persuasion have failed, have evinced their firmness and integrity in preserving inviolate the mysteries of the order.

The fourth class consists of those who have persevering-y studied the sientific branches of the art, and exhibited proofs of their skill and acquirements, and who have consequently obtained the honour of this degree, as a reward of merit.

The fifth class consists of those who, having acquired a proficiency of knowledge to become teachers, have been elected to preside over regularly constituted bodies of masons.

The sixth class consists of those who, having discharged the duties of the chair with honour and reputation, are acknowledged and recorded as *excellent masters*.

The seventh class consists of a select few, who years and experience have improved, and whom merit and abilities have entitled to preferment. With this class the ancient landmarks of the order are preserved; and from them we learn and practise the necessary and instructive lessons, which at once dignify the art, and qualify its professors to illustrate its excellence and utility.

This is the established mode of the masonic government, when the rules of the system are observed. By this judicious arrangement, true friendship is cultivated among different ranks and degrees of men, hospitality promoted, industry rewarded, and ingenuity encouraged.

CHAPTER IV.

The importance of the Secrets of Masonry demonstrated.

If the secrets of masonry are replete with such advantages to mankind, it may be asked, why are they not divulged for

the general good of society? To which it may be answered; were the privileges of masonry to be indiscriminately bestowed, the design of the institution would be subverted; and, being familiar, like many other important matters, would soon lose their value, and sink into disregard.

It is a weakness in human nature, that men are generally more charmed with novelty, than the real worth or intrinsic value of things. Novelty influences all our actions and determinations. What is new, or difficult in the acquisition, however trifling or insignificant, readily captivates the imagination, and ensures a temporary admiration; while what is familiar, or easily obtained, however noble and eminent for its utility, is sure to be disregarded by the giddy and unthinking.

Did the particular secrets, or peculiar forms prevalent among masons, constitute the essence of the art, it might be alleged that our amusements were trifling, and our ceremonies superficial. But this is not the case. Having their use, they are preserved; and from the recollection of the lessons they inculcate, the well informed mason derives instruction. Drawing them to a near inspection, he views them through a proper medium; adverts to the circumstances which gave them rise; dwells upon the tenets they convey; and, finding them replete with useful information, adopts them as keys to the privileges of his art, and prizes them as sacred. Thus convinced of their propriety, he estimates the value from their utility.

Many persons are deluded by their vague supposition that our mysteries are merely nominal; that the practices established among us are frivolous; and that our ceremonies might be adopted, or waved, at pleasure. On this false foundation, we have found them hurrying through all the degrees, without adverting to the propriety of one step they pursue, or possessing a single qualification requisite for advancement. Passing through the usual formalities, they have accepted offices, and assumed the government of lodges, equally unacquainted with the rules of the institution they pretended to support, or the nature of the trust reposed in them. The consequence is obvious; wherever such practices have been allowed, anarchy and confusion have ensued, and the substance has been lost in the shadow.

Were the brethren who preside over lodges properly instructed previous to their appointment, and regularly apprised of the importance of their respective offices, a general re-

formation would speedily take place. This would evince the propriety of our mode of government, and lead men to acknowledge, that our honours were deservedly conferred. The ancient consequence of the order would be restored, and the reputation of the society preserved.

Such conduct alone can support our character. Unless prudent actions shall distinguish our title to the honours of masonry, and regular deportment display the influence and utility of our rules, the world in general will not easily be led to reconcile our proceedings with the tenets of our profession.

CHAPTER V.

General Remarks.

Masonry is an art equally useful and extensive. In every art there is a mystery, which requires a gradual progression of knowledge to arrive at any degree of perfection in it. Without much instruction, and more exercise, no man can be skilful in any art: in like manner, without an assiduous application to the various subjects treated of in the different lectures of masonry, no person can be sufficiently acquainted with its true value.

It must not, however, be inferred from this remark, that persons who labour under the disadvantages of a confined education, or whose sphere of life requires a more intense application to business or study, are to be discouraged in their endeavours to gain a knowledge of masonry.

To qualify an individual to enjoy the benefits of the society at large, or to partake of its privileges, it is not absolutely necessary that he should be acquainted with all the intricate parts of the science. These are only intended for the diligent and assiduous mason, who may have leisure and opportunity to indulge such pursuits.

Though some are more able than others, some more eminent, some more useful, yet all, in their different spheres, may prove advantageous to the community. As the nature of every man's profession will not admit of that leisure which is necessary to qualify him to become an expert mason, it is highly proper that the official duties of a lodge should be executed by persons whose education and situation in life enable them to become adepts; as it must be allowed, that all who accept offices, and exercise authority,

should be properly qualified to discharge the task assigned them, with honour to themselves, and credit to their sundry stations.

CHAPTER VI.

The Ceremony of Opening and Closing a Lodge.

In all regular assemblies of men, who are convened for wise and useful purposes, the commencement and conclusion of business are accompanied with some form. In every country of the world the practice prevails, and is deemed essential. From the most remote periods of antiquity it may be traced, and the refined improvements of modern times have not totally abolished it.

Ceremonies, when simply considered, it is true, are little more than visionary delusions; but their effects are sometimes important. When they impress awe, and reverence, on the mind, and engage the attention, by external attraction, to solemn rites, they are interesting objects. These purposes are effected by judicious ceremonies, when regularly conducted and properly arranged. On this ground they have received the sanction of the wisest men in all ages, and consequently could not escape the notice of masons. To begin well, is the most likely means to end well: and it is judiciously remarked, that when order and method are neglected at the beginning, they will be seldom found to take place at the end.

The ceremony of opening and closing a lodge with solemnity and decorum, is therefore universally admitted among masons; and though the mode in some lodges may vary, and in every *degree* must vary, still an uniformity in the general practice prevails in every lodge; and the variation (if any) is solely occasioned by a want of method, which a little application might easily remove.

To conduct this ceremony with propriety ought to be the peculiar study of every mason: especially of those who have the honour to rule in our assemblies. To persons who are thus dignified, every eye is naturally directed for propriety of conduct and behaviour; and from them, other brethren, who are less informed, will naturally expect to derive an example worthy of imitation.

From a share in this ceremony no mason can be exempted. It is a general concern, in which all must assist. This is the first request of the master, and the prelude to all

business. No sooner has it been signified, than every officer repairs to his station, and the brethren rank according to their degrees. The intent of the meeting becomes the sole object of attention, and the mind is insensibly drawn from those indiscriminate subjects of conversation, which are apt to intrude on our less serious moments.

This effect accomplished, our care is directed to the external avenues of the lodge, and the proper officers, whose province it is to discharge that duty, execute their trust with fidelity; and by certain mystic forms, of no recent date, intimate that we may safely proceed. To detect impostors among ourselves, an adherence to order in the character of masons ensues, and the lodge is either opened or closed in solemn form.

At opening the lodge, two purposes are wisely effected: the master is reminded of the dignity of his character, and the brethren of the homage and veneration due from them in their sundry stations. These are not the only advantages resulting from a due observance of this ceremony; a reverential awe for the Deity is inculcated, and the eye fixed on that object, from whose radiant beams light only can be derived. Here we are taught to adore the God of Heaven, and to supplicate his protection on our well meant endeavours. The master assumes his government in due form, and under him his wardens; who accept their trust, after the customary salutations. The brethren then, with one accord, unite in duty and respect, and the ceremony concludes.

At closing the lodge, a similar form takes place. Here the less important duties of masonry are not passed over unobserved. The necessary degree of subordination in the government of a lodge is peculiarly marked, while the proper tribute of gratitude is offered up to the beneficent Author of life, and his blessing invoked and extended to the whole fraternity. Each brother faithfully locks up the treasure he has acquired, in his own secret repository; and, pleased with his reward, retires to enjoy and disseminate among the private circle of his brethren, the fruits of his labour and industry in the lodge.

These are the faint outlines of a ceremony which universally prevails among masons in every country, and distinguishes all their meetings. It is arranged as a general section in every degree, and takes the lead in all our illustrations.

PRAYERS.

The Ancient Prayer, at Making or Opening.

Most holy and glorious Lord God, the great Architect of the Universe; the giver of all good gifts and graces: Thou hast promised, that where two or three are gathered together in thy name, thou wilt be in the midst of them. In thy name we assemble, most humbly beseeching thee to bless us in all our undertakings, that we may know and serve thee aright, and that all our actions may tend to thy glory, and to our advancement in knowledge and virtue.

*And we beseech thee, O Lord God, to bless this our present assembling; and grant that this our new Brother may prove true and faithful. Endue him with a competency of thy divine wisdom, that he may, with the secrets of free masonry, be able to unfold the mysteries of godliness. And may he and we walk in the light of thy countenance; and when the trials of our probationary state are over, be admitted into the Temple not made with hands, eternal in the heavens!—Amen.

ANOTHER.—*From the Emblems of a Garden.*

O thou who art every where present, but art known only to those who love thee! to whom nation or kindred are not the first ties; for he that loveth dwelleth in God, and God in him. Mankind have felt after thee, every where! They who love thee, have found thee! To establish our highest virtue, we enter here. May living streams give us fertility, that our green leaves may smile and be flourishing. In this garden may we sit under the shadow of our beloved, and find his fruit sweet to our taste. May they who are set for strength and beauty, be upright, and flourish as the palm, while they who minister are an hedge about us on every side. May our store be plentiful, that every brother may come and partake of its refreshment. May our fruit be chosen, that wise men may search it out. In ample growth, may we spread with comeliness. In blessed order, well arranged, may we be as the trees of God, full of fruit. May we continue fair and flourishing. Under our branches may every virtue find protection, and may the passenger taste the fruit, and find it

* This paragraph is to be omitted, except when a candidate is about to be initiated.

pleasant. May a goodly spring bring a summer of delight, and a full autumn render our stores abundant. May health make us cheerful, and friendship be immortal. May our virtues unite us, and may we love the name of brethren, because it blesses us.

A Prayer used at opening a Lodge.

May the favor of Heaven be upon this meeting; and as it is happily begun, may it be conducted with order, and closed with harmony!—*Amen.*

A General Prayer, in a Lodge.

Great Architect! in whose work all life is employed. The whole is harmony in thee; each part has its place, and all is perfect.

Behold us, who form this apartment in thy works, small indeed in itself, but vast enough for our full employment. From hence we behold thy magnificent displays of power and wisdom, and here we enjoy thy goodness. Regard our work, begun in thy presence, and by thy laws. On the equal basis of truth let our building stand! May its entrance be illuminated with hope, and may great and good actions give it glory! With our master may our labor be sweet, and our reward sure. May the skilful inspire a laudable ambition, and each soul be filled with light.

When we extend our hands to a friend, and introduce him to our joys, let truth guide our lips, and love dwell in our hearts. May we add merit to our friendship, and a sincere heart to our pleasures. May the entrance be a sweet recollection to him. May each visit improve his hopes, and enlarge his virtues. May our virtues shine together with brighter light, and the everlasting glory of God be upon us.—*Amen!*

Occasional Prayer—By the Rev. Brother W. Bentley.

Great light of life! whom all beings love, because they enjoy thee! we live in the light of thy countenance. We exist by thy strength, and are harmony in thee. Bless us, even us, O our father! give us one soul; influence us by the same zeal; purify us by the same light of truth. In the joy of this day we praise thee; joy makes our praise sublime. Bless the brethren, one in name and heart; bless the elect,

who stand near thee to represent thy power; may they proclaim also thy wisdom and love. May the master be glorious and firm, like the arch of Heaven, in which all the revolutions of nature are performed. May the wardens be sure as the poles of our globe. May the deacons be constant as the hours. May the treasurer keep what time cannot corrupt; and the secretary receive what eternal truth shall approve. May the stewards be faithful, as the earth in its rich increase; and the tyler be like the eye of a kind providence, which watches unseen. All in thee, and each in all. To the great light of life be glory. *Amen.*

A Prayer used at closing the Lodge.

May the blessing of Heaven rest upon us, and all regular masons! may brotherly love prevail, and every moral and social virtue cement us!—*Amen.*

A CHARGE

At the opening of a Lodge—[Altered from Preston.]

The ways of science are beautiful. Knowledge is attained by degrees. Wisdom dwells with contemplation. There are we to seek her. Though the passage be difficult, the farther we proceed the easier it will become.

If we are united, our society must flourish. Let all things give place to peace and good fellowship. Uniting in the grand design, let us be happy in ourselves, and endeavor to contribute to the happiness of others. Let us promote the useful arts; and by them mark our superiority and distinction. Let us cultivate the moral virtues; and improve in all that is good and amiable. Let the genius of masonry preside over our conduct; and under its sovereign sway let us act with becoming dignity. Let our recreations be innocent, and pursued with moderation. Never let us expose our character to derision. Thus shall we act in conformity to our precepts, and support the name we have always borne. of being a respectable, a regular, and an uniform society.

Or this.

"Behold! how good and how pleasant it is for brethren to dwell together in unity!

"It is like the precious ointment upon the head, that ran

down upon the beard, even Aaron's beard, that went down to the skirts of his garment;

"As the dew of Hermon, that descended upon the mountains of Zion; for there the Lord commanded a blessing, even life for evermore."

A Charge at the Closing of a Lodge.

BRETHREN—You are now about to quit this sacred retreat of *friendship* and *virtue*, to mix again with the world. Amidst its concerns and employments, forget not the duties you have heard so frequently inculcated, and forcibly recommended in this Lodge. Be, therefore, diligent, prudent, temperate, discreet. And remember, also, that around this altar you have solemnly and repeatedly promised to befriend and relieve, with unhesitating cordiality, so far as shall be in your power, every brother who shall need your assistance: that you have promised to remind him, in the most tender manner, of his failings, and aid his reformation: to vindicate his character when wrongfully traduced; and to suggest in his behalf the most candid, favorable, and palliating circumstances, even when his conduct is justly reprehended. That the world may observe how masons love one another.

And these generous principles are to extend farther. Every human being has a claim upon your kind offices. So that we enjoin it upon you to "do good unto *all*," while we recommend it more "especially to the household of the *faithful*."

By diligence in the duties of your respective callings, by liberal benevolence, and diffusive charity, by constancy and fidelity in your friendships, by uniformly just, amiable, and virtuous deportment, discover the beneficial and happy effects of this ancient and honorable institution.

Let it not be supposed that you have here "*laboured in vain, and spent your strength for nought; for your work is with the Lord, and your recompence with your God.*"

"*Finally, brethren, be ye all of one mind, live in peace; and may the God of love and peace delight to dwell with and to bless you!*"

CHAPTER VII.

Prerequisites for a Candidate.

By a late regulation, adopted by most of the grand lodges in America, no candidate for the mysteries of ma-

sonry can be initiated without having been proposed at a previous meeting of the lodge; in order that no one may be introduced, without due inquiry relative to his character and qualifications.

All applications for initiation should be made by petition in writing, signed by the applicant, giving an account of his age, quality, occupation and place of residence, and that he is desirous of being admitted a member of the fraternity, which petition should be kept on file by the secretary.

FORM OF A PETITION,

To be presented by a Candidate for Initiation.

"To the worshipful master, wardens and brethren of —— lodge of free and accepted masons.

"The petition of the subscriber respectfully sheweth, that, having long entertained a favorable opinion of your ancient institution, he is desirous of being admitted a member thereof, if found worthy.

"His place of residence is ——, his age —— years; his occupation ——.

Recommended by

[*Signed*] A. B."

After this petition is read, the candidate must be proposed in form, by a member of the lodge, and the proposition seconded by another member; a committee is then appointed to make inquiry relative to his character and qualifications.

Declaration to be assented to by a Candidate, previous to initiation.

"Do you seriously declare, upon your honor, that, unbiassed by friends, and uninfluenced by mercenary motives, you freely and voluntarily offer yourself a candidate for the mysteries of masonry?" I do.

"Do you seriously declare, upon your honor, that you are prompted to solicit the privileges of masonry by a favorable opinion conceived of the institution, a desire of knowledge, and a sincere wish of being serviceable to your fellow creatures?" I do.

"Do you seriously declare, upon your honor, that you will conform to all the ancient established usages and customs of the fraternity?" I do.

If there remain no objections, the candidate is introduced in due form.

Prayer at the Initiation of a Candidate.

By Br. John Hargrove, G. Chaplain of the G. L. of Maryland.

O! Thou, by whose Omnipotent fiat the fair fabric of the Universe rose into existence, and is still upheld! Thou greatest, and best of beings!

From the centre of thine own essential and uncreated glory, where thou coverest thyself with light unapproachable by mortals, we beseech thee to behold, in mercy, a few of thy unworthy creatures, assembled here at this time to promote and to extend the heavenly principles of benevolence, friendship and harmony amongst mankind, through the mystic medium of masonry; and O! LORD, let the light of thy countenance shine in among us; and particularly upon thy servant, now bowed before thee, and on his way to thy *temple*. Do thou graciously enlighten his *darkness;* annoint his eyes with the eye-salve of true wisdom, that he may *see;*—clothe his *nakedness* with the garments of true righteousness; and enrich his *poverty* with the celestial gold of thy kingdom.

And though he may meet with various perils, on his way to the portals of our mystic building, suffer not his courage to forsake him, nor his timidity to prompt him to *draw back*, until he becomes more than a conqueror over all that may oppose him. So shall he be enabled, in due time, to *pass* on, towards higher attainments, until he be *raised*, and *exalted* to the highest honors of thy faithful and *perfect* servants; and enabled to enter within the *vails*, into the most secret chambers of thy holy temple. We therefore now commend him to thy divine providence and protection, beseeching thee to *make* him, in due time, a master in Israel; and to thy holy name, the glory, honor and praise shall be ascribed, now, and for evermore.—*Amen.*

Another.

Thou Supreme Author of peace and lover of concord—bless us in the exercise of those kind and social affections thou hast given us. May we cherish and display them as our honor and our joy. May this, our friend, who is now to become our brother, devote his life to thy service, and consider aright the true principles of his engagements. May he be endowed with wisdom to direct him in all his ways; strength to support him in all his difficulties; and beauty to adorn his moral conduct. And may we jointly and individually walk within compass, and square our actions by the dictates of conscience and virtue, and the example of the wise and good.—*Amen.*

Another.

O God, the author of every good and perfect gift; we, thy servants, approach thy Divine Majesty with the most exalted ideas of thy character, and the highest reverence for thy perfections; with gratitude for thy goodness, and submission to thine authority.

We beseech thee to bless us: give our brother the spirit of wisdom to avoid the evil and choose the good; the spirit of meekness and forbearance, of brotherly love and charity; and grant that we may not abuse our freedom; but in all our thoughts, words, and actions, so live within the compass of thy commands, as to secure thy love.—*Amen.*

Another.

"Vouchsafe thine aid, Almighty Father of the Universe, to this our present convention; and grant that this candidate for masonry may dedicate and devote his life to thy service, and become a true and faithful brother among us! Endue him with a competency of thy divine wisdom, that, by the secrets of our art, he may be better enabled to display the beauties of virtuousness, to the honor of thy name!—*Amen.*"

Another.—Composed for the use of the Morning Star Lodge.

Great Architect in Heaven! Maker and Ruler of Worlds unnumbered! deign, from thy Celestial Temple, to look down on us, the work of thine hands. As we are now about to enlighten a fellow mortal in masonry, wilt thou enlighten us in the knowledge of divine truths. Enable us to live within the compass of thy commands, and to square our actions to thy divine will; and bless us, even us, Father Almighty! Thou hast planted reason in the human heart; may it expand, until it reaches the footstool of thy throne; and when our spirits shall be called to part from this Lodge of Clay, may we then be permitted to join the all-perfect Lodge in Heaven, there to receive never ending refreshment, in the regions of bliss and immortality.—Amen!—So mote it be!—Amen!

Another.

Grand Architect! Behold us aspiring towards thee. Thy works fill us with rapture. Heaven's gates stand open to welcome thy sons to glory!

Behold our friend, and soon to be our brother! entering upon the threshold, which is before this apartment in thy

works. May love burst the silence around him, and salute him welcome at the first step. May joy triumph in his heart, and friendship guide him as he ascends. May his countenance be cheered by the light, and confidence increase as he passes on. May he behold the emblems of his labor, and his heart reply in ready obedience. May the cheerfulness inspired by the dawning light, attend him through the day: And when a long day is complete, may he find his lot with the faithful, in the immortal glory of the Temple, which is pure with the light of God, and eternal in the Heavens!

Another.—Drawn from the Emblems of Light.

O thou, whose temple we are! On the mountain of thy truth, let our sublime edifice display its glory. Let the eye of the master meet the son of light as he enters. Let the greater lights, by the help of the less, illuminate the whole scene of his duty and of his pleasure. Behold us with thy brightness, at this hour, leading a young son into thy temple. Like the temple, let him be beauteous without, and all-glorious within. Let his soul be capacious as thy truth, and his affections pure as the serene heavens, when the silent moon gives her light. Let him obey as the sun, who labors until perfect day, with increasing strength; and let all the purposes of his heart be as the stars which tell of worlds unknown, and are notices of boundless benevolence. Let him move like the heavenly orbs in harmony; and should he stretch across the Universe, may he disturb no soul in his course. Within this temple may he be sacred as the altar, sweet as the incense, and pure as the most holy place. Among thy ministering servants, may he be ready as an angel of God, and faithful as a beloved son. And when his service is finished, may his memory be celebrated by love, on the durable monuments of eternity; and his reward, in the silent solemn joy of Heaven, be sure from the hand of God, the grand master of us all.

A selection from the following passages of Holy Writ, are in some Lodges very appropriately read at this time, by the W. Master, or by some Brother by him appointed:

"I will bring the blind by a way they know not; I will lead them in paths that they have not known; I will make the darkness light before them; and crooked things straight: These things will I do unto them, and will not forsake them.

Let not mercy and truth forsake thee; bind them about thy neck; write them upon the tablet of thine heart.

So shalt thou find favor and good understanding in the sight of God and man.

Trust in the Lord with all thine heart; and lean not to thine own understanding.

In all thy ways, acknowledge him, and he shall direct thy paths.

Be not wise in thine own eyes; fear the Lord and depart from evil.

Happy is the man that findeth wisdom, and the man that getteth understanding.

Length of days is in her right hand; and in her left hand riches and honor.

Her ways are ways of pleasantness, and all her paths are peace.

The Lord by wisdom hath founded the earth; by understanding hath he established the heavens.

By his knowledge the depths are broken up, and the clouds drop down the dew.

My son, let not them depart from thine eyes: keep sound wisdom and discretion.

So shall they be life unto thy soul, and grace to thy neck.

Then shalt thou walk in thy way safely, and thy foot shall not stumble.

For the Lord shall be thy confidence, and shall keep thy foot from being taken.

Get wisdom, get understanding: forget it not; neither decline from the words of my mouth.

Forsake her not, and she shall preserve thee: love her, and she shall keep thee.

Wisdom is the principal thing; *therefore* get wisdom: and with all thy getting, get understanding.

Exalt her, and she shall promote thee: she shall bring thee to honor, when thou dost embrace her.

She shall give to thine head an ornament of grace: a crown of glory shall she deliver to thee.

When thou goest, thy steps shall not be straitened: and when thou runnest, thou shalt not stumble.

Ponder the path of thy feet, and let all thy ways be established.

Turn not to the right hand, nor to the left; remove thy foot from evil.

For wisdom is better than rubies; and all the things that may be desired, are not to be compared to it.

I wisdom dwell with prudence, and find out knowledge of witty inventions.

Wisdom hath builded her house; she hath hewn out her seven pillars.

The fear of the Lord is the beginning of wisdom: and the knowledge of the holy is understanding.

A talebearer revealeth secrets: but he that is of a faithful spirit concealeth the matter.

My son, gather instruction from thy youth up; so shalt thou find wisdom till thine old age.

For there is a golden ornament upon her; and her bands are purple lace.

Thou shalt put her on as a robe of honor: and shall put her about thee as a crown of joy.

Be not faint hearted when thou makest thy prayer; and neglect not to give alms.

And stretch thine hand unto the poor, that thy blessing may be perfected.

Be not slow to visit the sick: for that shall make thee to be beloved.

He that giveth his mind to the law of the Most High, and is occupied in the meditation thereof, will seek out the wisdom of all the ancients, and be occupied in prophecies.

He will keep the sayings of the renowned men: and where subtile parables are, he will be there also.

He will seek out the secrets of grave sentences, and be conversant in dark parables.

He shall serve among great men, and appear before princes: he will travel through strange countries, for he hath tried the good and the evil among men.

He shall direct his counsel, and knowledge; and in his secrets shall he meditate.

He shall shew forth that which he hath learned, and shall glory in the law of the covenant of the Lord.

Many shall commend his understanding, and so long as the world endureth, it shall not be blotted out; his memorial shall not depart away, and his name shall live from generation to generation.

Nations shall shew forth his wisdom; and the congregation shall declare his praise.

If he die, he shall leave a greater name than a thousand: and if he live, he shall increase it.

GENESIS, CHAP. I. VER. 1, 2, 3.

In the beginning, God created the heaven and the earth.

And the earth was without form, and void; and darkness *was* on the face of the deep. And the spirit of God moved upon the face of the waters.

And God said, let there be light: and there was light.

"When the world was under the hands of her great Architect, she remained dark, and without form; but the divine fiat was no sooner pronounced, than behold there was light;* creation was delivered from the darkness, and the sun shot forth instantaneous rays over the face of the earth—he gave that great constellation to the espousal of nature, and vegetation sprang from the embrace; the moon yielded her influence to the waters, and attraction begat the tides."

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* "Silence, ye troubled waves, and thou deep peace,
Said then th' omnific word, your discord end;
Nor stay'd, but on the wings of cherubim
Uplifted, in paternal glory rode
Far into chaos heard his voice; him all his train
Follow'd in bright procession, to behold
Creation and the wonders of his might.
Then stay'd the fervent wheels, and in his hand
He took the *golden compasses*, prepared
In God's eternal store, to circumscribe
This universe and all created things:
One foot he center'd and the other turn'd
Round thro' the vast profundity obscure
And said, thus far extend, thus far thy bounds,
This be thy just circumference, *O world.*
"*Let there be light, said God*, and forthwith light
Ethereal, first of things, quintessence pure
Sprung from the deep, and from her native east
To journey through the aery gloom began,
Spher'd in a radiant cloud, for yet the *Sun*
Was not; she in a cloudy tabernacle
Sojourn'd the while.
—— "Thus was the first day ev'n and morn;
Nor past uncelebrated nor unsung
By the celestial choirs, when orient *light*,
Exhaling first from darkness, they beheld
Birth-day of heaven and earth; with joy and shout
The hallow universal orb they fill'd,
And touch'd their golden harps, and hymning prais'd
God and his works, *Creator*, him they sung.

Milton's Par. Lost.

[Among the primitive christians, part of the following chapter* was not unfrequently read in their lodges. Containing, as it does, the history of a notable miracle, which nothing less than the finger of a God could accomplish, beautifully descriptive, and sublimely simple—I have thought no apology necessary for introducing it. It may be used at discretion.]

ST. JOHN, CHAPTER IX.

And as Jesus passed by, he saw a man which was blind from his birth.

And his disciples asked him, saying, Master, Who did sin, this man, or his parents, that he was born blind?

Jesus answered, Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him.

I must work the works of him that sent me, while it is day: the night cometh when no man can work.

As long as I am in the world, I am the light of the world.

When he had thus spoken, he spat on the ground, and made clay of the spittle, and he annointed the eyes of the blind man with the clay;

And said unto him, Go wash in the pool of Siloam, (which is, by interpretation, Sent.) He went his way, therefore, and washed, and came seeing.

The neighbors, therefore, and they which before had seen him that was blind, said, Is not this he that sat and begged?

Some said, This is he: others *said*, He is like him: *but* he said, I am *he*.

Therefore, said they unto him, How were thine eyes opened?

He answered and said, A man that is called Jesus made clay, and annointed mine eyes, and said unto me, Go to the pool of Siloam, and wash: and I went and washed, and I received sight.

Then said they unto him, Where is he? He said, I know not.

They brought to the Pharisees him that aforetime was blind.

And it was the sabbath day when Jesus made the clay, and opened his eyes.

Then again the Pharisees also asked him how he had received his sight. He said unto them, He put clay upon mine eyes, and I washed, and do see.

* Recorded by one of our tutelar saints.

Therefore, said some of the Pharisees, This man is not of God, because he keepeth not the sabbath day. Others said, How can a man that is a sinner do such miracles? And there was a division among them.

They say unto the blind man again, What sayest thou of him, that he hath opened thine eyes? He said, He is a prophet.

But the Jews did not believe concerning him, that he had been blind, and received his sight. until they called the parents of him that had received his sight.

And they asked them saying, Is this your son, who ye say was born blind? How then doth he now see?

His parents answered them and said, We know that this is our son, and that he was born blind:

But by what means he now seeth, we know not: or who hath opened his eyes, we know not: he is of age; ask him: he shall speak for himself.

The e *words* spake his parents, because they feared the Jews: for the Jews had agreed already, that if any man did confess that he was Christ, he should be put out of the synagogue.

Therefore, said his parents, He is of age: ask him.

Then again called they the man that was blind, and said unto him, Give God the praise: we know that this man is a sinner.

He answered and said, Whether he be a sinner or no, I know not: one thing I know, that, whereas I was blind, now I see.

Then said they to him again, What did he to thee? How opened he thine eyes?

He answered them, I have told you already, and ye did not hear: Wherefore would ye hear it again? Will ye also be his disciples.

Then they reviled him, and said, Thou art his disciple; but we are Moses's disciples.

We know that God spake unto Moses: *as for* this *fellow*, we know not from whence he is.

The man answered and said unto them, Why herein is a marvellous thing, that ye know not from whence he is, and *yet* he hath opened mine eyes.

Now we know that God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him he heareth.

Since the world began was it not heard, that any man opened the eyes of one that was born blind.

If this man was not of God, he could do nothing.

They answered and said unto him, Thou wast altogether born in sins, and Dost thou teach us? And they cast him out.

Jesus heard that they had cast him out; and when he had found him, he said unto him, Dost thou believe on the Son of God?

He answered and said, Who is he, Lord, that I might believe on him?

And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee.

And he said, Lord, I believe. And he worshipped him.

CHARITY,

The distinguishing characteristic of Masons.

I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in:

Naked, and ye clothed me; I was in prison, and ye came unto me.

Inasmuch as ye have done it unto one of the least of these my brethren, &c. [*First Great Light.*]

Charity is the chief of every social virtue, and the distinguishing characteristic of masons. This virtue includes a supreme degree of love to the great Creator and Governor of the universe, and an unlimited affection to the beings of his creation, of all characters, and of every denomination. This last duty is forcibly inculcated by the example of the Deity himself; who liberally dispenses his beneficence to unnumbered worlds.

It is not particularly our province to enter into a disquisition of every branch of this amiable virtue; we shall only briefly state the happy effects of a benevolent disposition towards mankind, and shew that charity, exerted on proper objects, is the greatest pleasure man can possibly enjoy.

The bounds of the greatest nation, or the most extensive empire, cannot circumscribe the generosity of a liberal mind. Men, in whatever situation they are placed, are still, in a great measure, the same. They are exposed to similar dangers and misfortunes. They have not wisdom to foresee, or power to prevent the evils incident to human nature. They hang, as it were, in a perpetual suspense between hope and fear, sickness and health, plenty and want. A mutual chain of dependence subsists throughout the animal creation. The whole human species are therefore proper objects for the exercise of charity.

☞ Beings who partake of one common nature, ought to be actuated by the same motives and interests. Hence, to soothe the unhappy, by sympathizing with their misfortunes, and to restore peace and tranquillity to agitated spirits, constitute the general and great ends of the masonic institution. This humane, this generous disposition, fires the breast with manly feelings, and enlivens that spirit of compassion, which is the glory of the human frame, and which not only rivals, but outshines, every other pleasure the mind is capable of enjoying.

All human passions, when directed by the superior principle of reason, promote some useful purpose; but compassion towards proper objects, is the most beneficial of all the affections, and excites the most lasting degrees of happiness; as it extends to greater numbers, and tends to alleviate the infirmities and evils which are incident to human existence.

Possessed of this amiable, this god-like disposition, masons are shocked at misery, under every form and appearance. When we behold an object pining under the miseries of a distressed body or mind, the healing accents which flow from the tongue, mitigate the pain of the unhappy sufferer, and make even adversity, in its dismal state, look gay. When our pity is excited, we assuage grief, and cheerfully relieve distress. If a brother be in want, every heart is moved; when he is hungry, we feed him; when he is naked, we clothe him; when he is in trouble, we fly to his relief. Thus we confirm the propriety of the title we bear, and convince the world at large, that *brother*, among masons, is something more than a name. ☜

The most inveterate enemies of masonry must acknowledge that no society is more remarkable for the practice of charity, or any association of men more famed for disinterested liberality. It cannot be said that masons indulge in convivial mirth, while the poor and the needy pine for relief. Our charitable establishments, and quarterly contributions, exclusive of private subscriptions to relieve distress, prove that we are ever ready, with cheerfulness, in proportion to our circumstances, to contribute in alleviating the misfortunes of our fellow-citizens. Considering, however, the variety of objects, whose distress the dictates of nature, as well as the ties of masonry, incline us to relieve, we find it necessary sometimes to inquire into the cause of misfortunes; lest a misconceived tenderness of disposition, or an impolitic

;enerosity of heart, might prevent us from making a proper listinction in the choice of objects. Though our ears are ılways open to the distresses of the deserving poor, yet our :harity is not to be dispensed with a profuse liberality on mpostors. The parents of a numerous offspring, who, hrough age, sickness, infirmity, or any unforeseen accident n life, are reduced to want, particularly claim our attention, ınd seldom fail to experience the happy effects of our friendly ıssociation. To such objects, whose situation is more easy o be conceived than expressed, we are induced liberally to :xtend our bounty. Hence we give convincing proofs of visdom and discernment; for, though our benevolence, like ıur laws, be unlimited, yet our hearts glow principally with ıffection toward the deserving part of mankind.

From this view of the advantages which result from the ıractice and profession of masonry, every candid and impar- ial mind must acknowledge its utility and importance to he state; and surely, if the picture here drawn be just, it nust be no trifling acquisition to any government, to have ınder its jurisdiction, a society of men, who are not only rue patriots, and loyal subjects, but the patrons of science, ınd the friends of mankind.

CHAPTER VIII.

Remarks on the first Lecture.

We shall now enter on a disquisition of the different sec- ions of the lectures appropriated to the several degrees of nasonry, giving a brief summary of the whole, and annex- ng to every remark the particulars to which the section al- udes. By these means, the industrious mason will be in- tructed in the regular arrangement of the sections in each ecture, and be enabled, with more ease, to acquire a know- edge of the art.

The first lecture of masonry is divided into three sections, ınd each section into different clauses. Virtue is painted n the most beautiful colours, and the duties of morality ıre enforced. In it we are taught such useful lessons as pre- ıare the mind for a regular advancement in the principles of :nowledge and philosophy. These are imprinted on the nemory, by lively and sensible images, to influence our con- luct in the proper discharge of the duties of social life.

The first Section.

The first section in this lecture is suited to all capacities, and may and ought to be known by every person who ranks as a mason. It consists of general heads, which, though short and simple, carry weight with them. They not only serve as marks of distinction, but communicate useful and interesting knowledge, when they are duly investigated. They qualify us to try and examine the rights of others to our privileges, while they prove ourselves; and, as they induce us to inquire more minutely into other particulars of greater importance, they serve as an introduction to subjects more amply explained in the following sections:

The second Section.

The second section rationally accounts for the origin of our hieroglyphical instruction, and convinces us of the advantages which will ever accompany a faithful observance of our duty: it maintains, beyond the power of contradiction, the propriety of our rites, while it demonstrates to the most sceptical and hesitating mind, their excellency and utility; it illustrates, at the same time, certain particulars, of which our ignorance might lead us into error, and which, as masons, we are indispensably bound to know.

To make a daily progress in the art, is our constant duty, and expressly required by our general laws. What end can be more noble, than the pursuit of virtue? what motive more alluring, than the practice of justice? or what instruction more beneficial, than an accurate elucidation of symbolical mysteries, which tend to embellish and adorn the mind? Every thing that strikes the eye, more immediately engages the attention, and imprints on the memory serious and solemn truths; hence masons, universally adopting this method of inculcating the tenets of their order, by typical figures, and allegorical emblems, prevent their mysteries from descending into the familiar reach of inattentive and unprepared novices, from whom they might not receive due veneration.

Our records inform us, that the usages and customs of masons have ever corresponded with those of the Egyptian philosophers, to which they bear a near affinity. Unwilling to expose their mysteries to vulgar eyes, they concealed their particular tenets, and principles of polity, under hieroglyph-

cal figures; and expressed their notions of government by signs and symbols, which they communicated to their Magi alone, who were bound by oath not to reveal them. The Pythagorean system seems to have been established on a similar plan, and many orders of a more recent date. Masonry, however, is not only the most ancient, but the most moral institution that ever subsisted; every character, figure and emblem, depicted in a lodge, has a moral tendency, and inculcates the practice of virtue.

Every lodge is *furnished* with the *Holy Bible*,* the *Square*,† and the *Compass;* the *bible* points out the path that leads to

* As more immediate guides for a free-mason, the lodge is furnished with unerring rules, whereby he shall form his conduct. The book of the law is laid before him, that he may not say, through ignorance he erred; whatever the great Architect of the world hath dictated to mankind, as the mode in which he would be served, and the path in which to tread is to obtain his approbation; whatever precepts he hath administered, and with whatever laws he hath inspired the sages of old, the same are faithfully comprized in the book of the law of masonry. That book, which is never closed in any lodge, reveals the duties which the great master of all exacts from us; open to every eye, comprehensible to every mind; then who shall say among us that he knoweth not the acceptable service?

But as the frailty of human nature wageth war with truth, and man's infirmities struggle with his virtues; to aid the conduct of every mason, the master holdeth the compass, limiting the distance, progress, and circumference of the work: he dictateth the manners, he giveth the direction of the design, and delineateth each portion and part of the labour; assigning to each his province and his order. And such is his mastership, that each part, when asunder, seemeth irregular, and without form; yet when put together, like the building of the temple at Jerusalem, is connected and framed in true symmetry, beauty and order.

The moral implication of which, is, that the master in his lodge, sits dictating those salutary laws, for the regulation thereof, as his prudence directs; assigning to each brother his proper province; limiting the rashness of some, and circumscribing the imprudence of others; restraining all licentiousness and drunkenness, discord and malice, envy and reproach: and promoting brotherly love, morality, charity, benevolence, cordiality, and innocent mirth, that the assembly of the brethren may be with order, harmony, and love.

† To try the works of every mason, the square is presented, as the probation of his life—proving, whether his manners are regular and uniform; for masons should be of one principle and one rank, without the distinctions of pride and pageantry: intimating, that from high to low, the minds of masons should be inclined to good works, above which no man stands exalted by his fortune.

But superior to all, the lodge is furnished with three luminaries: as the golden candlestick in the tabernacle of Moses, was at once emblematical of the spirit of God, whereby his chosen people were enlightened, and prophetical of the churches; or otherwise, as Josephus says, representative of the planets and the powerful works of God; so our three lights shew to us the three great stages of masonry, the knowledge and worship of the God of nature in the purity of Eden—the service under the Mosaic law, when divested

happiness, and is dedicated to *God;* the *square* teaches to regulate our conduct by the principles of morality and virtue, and is dedicated to the *master;* the *compass* teaches us to limit our desires in every station, and is dedicated to the *Craft.*

The bible is dedicated to the service of God, because it is the inestimable gift of God to man; the square to the master, because being the proper masonic emblem of his office, it is constantly to remind him of the duty he owes to the lodge over which he is appointed to preside; and the compass to the craft, because, by a due attention to its use, they are taught to regulate their desires, and keep their passions within due bounds.

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of idolatry—and the christian revelation; or otherwise, our lights are typical of the holy Trinity.

Such is part of the furniture of the lodge; such are the principles dictated to us as masons; let us rejoice in the exercise of those excellencies, which should set us above the rank of other men; and prove that we are brought out of darkness into light.—And let us shew our good works unto the world, that through our light so shining unto men, they may glorify the great master of the Universe; and therefore "do justice—love mercy—and walk humbly with their God."

The particular attention paid by the ancients to the *element of fire* is in no wise to be wondered at, when we consider, that whenever the Deity deigned to reveal himself to the human senses, it was under this element.

Exodus xiii. 21. "And the *Lord* went before them by day in a pillar of a cloud, to lead them the way: and by night in a pillar of *fire* to give them light; to go by day and night."

Chap. xix. 16. "There were thunders and *lightnings*, and a thick cloud upon the mount."

Ver. 18. "And Mount Sinai was altogether on a smoke, because the LORD descended upon it in *fire*."

Chap. xxiv. 17. "And the sight of the *glory* of the Lord was like devouring *fire* on the top of the mount, in the eyes of the children of Israel."

Chap. xxix. 43. "And there I will meet with the children of Israel, and the tabernacle shall be sanctified by *my glory*."

Deuteronomy v. 4. "The Lord talked with you face to face in the mount, out of the midst of *the fire*."

Ver. 22. "These words the Lord spake unto all your assembly in the mount out of the midst of the *fire*."

Ver. 23. "For the mountain did burn with *fire*."

To these may be added the shachina in the temple.

It would, from a kind of parity in circumstances, naturally follow, that men would look up to the *Sun*, as the *throne* of the *Divinity*, from whence his ministring spirits dispensed his will to the distant quarters of the universe.—*Fire* became the general emblem of the Divinity in the *eastern nations*—was in great esteem with the *Chaldeans* and *Persians*. The *Persians* used consecrated *fire* as the *emblem* of the *Supreme Being;* to whom they would not build temples, or confine the divinity to space. The *etherial fire* was preserved in the temple of the Jews, and in the tabernacle, with great reverence. The druid priests, in their worship, looked towards the *Sun*—they retained many of the Ammonian rites—they are said to have made mystical processions round their *consecrated fires* sunwise, before they proceeded to sacrifice.

The *ornamental* parts of a lodge, displayed in this section, are, the *Mosaic pavement*,* the *indented tessel*, and the *blazing star*. The *Mosaic pavement* is a representation of the ground floor of king Solomon's temple; the *indented tessel*, that beautiful tesselated border, or skirting, which surrounded it; and the *blazing star*, in the centre, is commemorative of the star which appeared, to guide the wise men of the east to the place of our Saviour's nativity. The *Mosaic pavement* is emblematical of human life, checkered with good and evil; the *beautiful border* which surrounds it, those blessings and comforts which surround us, and which we hope to obtain by a faithful reliance on Divine Providence, which is hieroglyphically represented by the *blazing star* in the centre.

The *moveable* and *immoveable* jewels also claim our attention in this section.

The *rough ashler* is a stone as taken from the quarry in its rude and natural state. The *perfect ashler* is a stone made ready by the hands of the workman to be adjusted by the tools of the fellow craft. The *trestle-board* is for the master workman to draw his designs upon.

By the *rough ashler*, we are reminded of our rude and imperfect state by nature; by the *perfect ashler* that state of perfection at which we hope to arrive, by a virtuous education, our own endeavours, and the blessing of God; and by the *trestle-board*, we are reminded, that as the operative workman erects his temporal building agreeably to the rules and designs laid down by the master on his trestle-board; so shall we, both operative and speculative, endeavour to erect our spiritual building agreeably to the rules and designs laid down by the Supreme Architect of the Universe, in the book of life, which is our spiritual trestle-board.

* As the steps of man are trod in the various and uncertain incidents of life; as our days are checquered with a strange contrariety of events, and our passage through this existence, though sometimes attended with prosperous circumstances, is often beset by a multitude of evils; hence is the lodge furnished with Mosaic work, to remind us of the precariousness of our state on earth; to-day our feet tread in prosperity, to-morrow we totter on the uneven paths of weakness, temptation, and adversity.—Whilst this emblem is before us, we are instructed to boast of nothing; to have compassion, and give aid to those who are in adversity; to walk uprightly, and with humility; for such is this existence, that there is no station in which pride can be stably founded—all men in birth and in the grave are on a level. Whilst we tread on this Mosaic work, let our ideas return to the original which it copies; and let every mason act as the dictates of reason prompt him, to live in brotherly love.

By a recurrence to the chapter upon the dedication of lodges, it will be perceived, that although our ancient brethren dedicated their lodges to king Solomon, yet masons professing christianity, dedicate their's to St. John the Baptist, and St. John the Evangelist, who were eminent patrons of masonry; and since their time there is represented in every regular and well governed lodge, a certain *point within a circle;* the *point* representing an individual brother, the *circle* representing the boundary line of his duty to God and man, beyond which he is never to suffer his passions, prejudices or interest to betray him, on any occasion. This circle is embordered by two perpendicular, parallel lines, representing St. John the Baptist and St. John the Evangelist; who were perfect parallels, in christianity, as well as masonry; and upon the vertex rests the book of holy Scriptures, which points out the whole duty of man. In going round this circle, we necessarily touch upon these two lines, as well as upon the holy Scriptures: and while a mason keeps himself thus circumscribed, it is impossible that he should materially err.

The foregoing explanation, is not the least considerable in importance; it serves in some degree to elucidate those which follow, and enforces, in the most engaging manner, a proper regard to character and behaviour, in public as well as in private life; in the lodge, as well as in the general commerce of society. It forcibly inculcates the most instructive lessons. Brotherly love, relief, and truth, are themes on which we here expatiate.

The following Masonic Precepts should, in this place, be strenuously inculcated on the mind of the noviciate.

The first homage thou owest is to the Deity. Adore the Being of all beings, of whom thy heart is full; although thy confined intellects can neither conceive nor describe God.

Look down with pity upon the deplorable madness of those who turn their eyes from the light, and wander about in the darkness of accidental events.

Deeply sensible of the parental benefactions of God, and with a heart full of gratitude, reject, with contempt, those shallow inferences, that prove nothing, but how much human reason degrades itself, when it wanders from its original source.

Dalcho's Exposition of the Implements.

As the various tools and instruments, which we use in the ge, are all emblematical of the conduct which free-ma- s should pursue in their intercourse with society, I shall, refore, endeavour to explain to you such of them as we st frequently use.

n a lodge of masonry, the first object which deserves at- tion, is the Mosaic floor upon which we tread. It is in- ded to convey to our minds, the vicissitudes of human airs, checkered with a strange contrariety of events. To-, elevated with the smiles of prosperity, to-morrow de- ssed by the frowns of misfortune. The precariousness our situation, in this world, should teach us humility, to lk uprightly and firmly upon the broad basis of virtue l religion, and to give assistance to our unfortunate fel- creatures who are in distress; lest on some capricious n of fortune's wheel, we may become dependants on those o before, looked up to us as their benefactors.

The two emblematical pillars, erected in front of the porch the temple, independant of the beauty which they added he building, conveyed to the minds of those who entered, nowledge of the attributes of that Being to whom it was licated. The literal translation of the name of the left ar, is, "in thee is strength;" and that of the right, "it ll be established," which, as a learned author observes, y very naturally be transposed in this manner—"O Lord, u art mighty, and thy power is established from ever- ting to everlasting." The name of one of the pillars, as ating to a person, may give a different translation, which y be pointed out on some other occasion.

The next object which demands attention, is the holy bible, h the square and compasses thereon. As these instru- nts remind us to keep our actions within the bounds of priety, and to square them with all mankind, the sacred ume on which they lie, contains the unerring guide for conduct through life, as it relates to our worship of the preme Master of the world, and our conduct to each other. r these reasons, the book of the divine law is never closed our lodges: "it is is open to every eye, and comprehensi- to every mind."

The letter G.* which ornaments the master's lodge, is not y expressive of the name of the Grand Architect of the

Robinson, in his proofs of a conspiracy, says "G. is grace; the flaming is the torch of reason. Those who possess this knowledge are indeed

universe, but, also, denotes the science of geometry, so necessary to artists. But the adoption of it, by free-masons, implies no more than their respect for those inventions which demonstrate to the world, the power, the wisdom, and beneficence of the Almighty Builder in the works of the creation.

The blazing star is the emblem of prudence, which is one of the emanations of the Deity, agreeably to the system of Basilides.* It points out to free-masons the path which leads to happiness, and is the sure source of self-approbation. It enlightens us through the dark and rugged paths of life, and enables us to shun the many obstacles which would impede our progress and imbitter our journey with pain.

The three great luminaries allude to the three masonic degrees, and at the same time are emblematical of that effulgence which should illuminate the mind of a free-mason, and which he can alone receive from a perfect understanding of the principles of the order. The white apron and gloves are also emblematical. They are not worn merely as insignia of the order, but as badges of that innate innocence, and purity of soul, which free-masons should always possess; and, in this point of view, they are more honorable distinctions than any order of knighthood which can be conferred. On being invested with these badges of innocence and humility, a free-mason should firmly resolve to support that purity and integrity of heart, of which he outwardly wears the emblems.

The rule, the plumbline, the square, and the compasses,† are emblematical of the conduct we should pursue in society.—To observe punctuality in all our engagements, faithfully and religiously to discharge those important obligations, which we owe to God, and our neighbour; to be upright in all our dealings; to hold the scale of justice in equal poise; to square our actions by the unerring rule of God's sacred word; to keep within compass and bounds with all mankind, particularly with a brother;

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illuminati." When prejudice warps the mind, and reason is sacrificed to establish a favorite theory, we need not be surprised to find truth prostrated to fiction, and the production offered to the world as the result of sound reflection, and the combination of just principles.

* This system he called Abrax, which is a mystical term given by him to the Supreme Being, from whom emanated 365 powers and intelligences; constituting virtue, prudence, temperance, fortitude, justice, truth, charity, honesty, meekness, &c. &c.

† Agreeably to the mode practised in most lodges, what follows is more particularly adapted to the work of the second or fellow craft's degree.

to govern our expenses by our incomes; to curb our sensual appetites; to keep within bounds those unruly passions which oftentimes, interfere with the enjoyments of society, and degrade both the man and the free-mason; to recal to our minds, that in the great scale of existence, the whole family of mankind are upon a level with each other, and that the only question of preference among free-masons should be, who is most wise, who is most good? For the time will come, and none of us know how soon, when death, the great leveller of all human greatness, will rob us of our distinctions and bring us to a level with the dust.

The third Section.

The third section explains the nature and principles of our constitution, and teaches us to discharge, with propriety, the duties of our respective stations. Here, too, we receive instruction relative to the form, supports, covering, furniture, ornaments, lights and jewels of a lodge, how it should be situated, and to whom dedicated. A proper attention is also paid to our ancient and venerable patrons.

From east to west, free-masonry extends, and between the north and south, in every clime and nation, are masons to be found.

Our institution is said to be supported by *wisdom, strength,* and *beauty;* because it is necessary that there should be *wisdom* to contrive, *strength* to support, and *beauty* to adorn, all great and important undertakings. Its dimensions are unlimited, and its *covering* no less than the canopy of heaven. To this object the mason's mind is continually directed, and thither he hopes at last to arrive, by the aid of the theological ladder, which Jacob, in his vision, saw ascending from earth to heaven; the three *principal rounds* of which are denominated *faith, hope* and *charity;* and which admonish us to have faith in God, hope in immortality, and charity to all mankind.

A farther definition of the Emblems, and Working Tools.

The lamb-skin, or white leather apron, is an emblem of innocence,* and the badge of a mason; more ancient than the

* Masons, as one of their first principles, profess innocence—they put on white apparel, as an emblem of that character, which bespeaks purity of soul, guiltlessness, and being harmless.

We have the following passage in the Biographia Ecclesiastica—"The an-

golden fleece, or Roman eagle, more honorable than the star and garter, or any other order that could be conferred upon the candidate at the time of initiation, or at any time thereafter, by king, prince, potentate, or any other person, except he be a mason; and which every one ought to wear with equal pleasure to himself, and honor to the fraternity.

The lamb has in all ages been deemed an emblem of innocence; he, therefore, who wears the lamb-skin as a badge of masonry, is thereby continually reminded of that purity of life and conduct, which is essentially necessary to his gaining admission into the celestial lodge above, where the Supreme Grand Architect of the Universe presides.

The twenty-four inch gauge is an instrument made use of by operative masons, to measure and lay out their work; but we, as free and accepted masons, are taught to make use of it for the more noble and glorious purpose of dividing our time. It being divided into twenty-four equal parts, is emblematical of the twenty-four hours of the day, which we are taught to divide into three equal parts, whereby we find eight hours for the worship of God and a distressed worthy brother; eight hours for our usual avocations; and eight for refreshment and sleep.

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cients were also wont to put a white garment on the person baptized, to denote his having put off the lusts of the flesh, and being cleansed from his former sins, and that he had obliged himself to maintain a life of unspotted innocency.—Accordingly the baptized are both by the apostle and the Greek fathers frequently stiled φωτιζομενοι, the *enlightened*, because they professed to be children of light, and engaged themselves never to return again to the works of darkness.*—This white garment used to be delivered to them with this solemn charge, 'Receive the white and undefiled garment, and produce it without spot, before the tribunal of our Lord Jesus Christ, that you may obtain eternal life.—Amen.' They were wont to wear these white garments for the space of a week after they were baptized, and then put them off and laid them up in the church, that they might be kept as a witness against them, if they should violate the baptismal covenant."

Whilst the apron with which we are clothed, indicates a disposition of innocence, and belies not the wearer's heart, let the ignorant deride and scoff on; superior to the ridicule and malice of the wicked, we will enfold ourselves in the garb of our own virtue; and safe in self-approving conscience, stand unmoved amidst the persecutions of adversity.

The raiment, which truly implies the innocence of the heart, is a badge more honorable than ever was devised by kings: the Roman Eagle, with all the orders of knighthood, are inferior; they may be prostituted by the caprice of princes; but innocence is innate, and cannot be adopted.

To be a true mason, is to possess this principle; or the apparel which he wears is an infamy to the apostate, and only shews him forth to shame and contempt.

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* Isaiah ix 2. "The people that walked in darkness, have seen a great light; they that dwell in the land of the shadow of death, upon them hath the light shined."

The common gavel is an instrument made use of by operative masons, to break off the corners of rough stones, the better to fit them for the builder's use; but we, as free and accepted masons, are taught to make use of it for the more noble and glorious purpose of divesting our minds and consciences of all the vices and superfluities of life, thereby fitting our bodies, as living stones, for that spiritual building, that house not made with hands, eternal in the heavens.

Definition of Masonry.

Masonry passes under two denominations—operative and speculative. By the former we allude to a proper application of the useful rules of architecture, whence a structure derives figure, strength and beauty; and whence results a due proportion and a just correspondence in all its parts. By the latter, we learn to govern the passions, act upon the square, keep a tongue of good report, maintain secrecy, and practise charity.

Speculative masonry is so far interwoven with religion, as to lay us under the strongest obligations to pay that rational homage to the Deity, which at once constitutes our duty and our happiness. It leads the contemplative to view with reverence and admiration the glorious works of creation, and inspires them with the most exalted ideas of the perfections of the divine Creator—Operative masonry furnishes us with dwellings, and convenient shelters from the inclemencies of seasons; and while it displays the effects of human wisdom, as well in the choice as in the arrangement of the materials of which an edifice is composed, it demonstrates that a fund of science and industry is implanted in man for the best, most salutary, and beneficent purposes.

The lapse of time, the ruthless hand of ignorance, and the devastations of war, have laid waste and destroyed many valuable monuments of antiquity, on which the utmost exertions of human genius have been employed. Even the temple of Solomon, so spacious and magnificent, and constructed by so many celebrated artists, escaped not the unsparing ravages of barbarous force. Free-masonry, notwithstanding, has still survived. The attentive ear receives the sound from the instructive tongue, and the sacred mysteries are safely lodged in the repository of faithful breasts. Tools and implements of architecture, symbols the most expressive! are selected by the fraternity, to imprint on the mem-

ory serious truths; and thus the excellent tenets of the institution are transmitted unimpaired, under circumstances precarious and adverse, through a succession of ages.

CHARGE,

Proper to be delivered by the Junior Warden, at Meridian.

BRETHREN—The lodge being about to suspend its labors for a short time, you may amuse yourselves with rational gaiety, but you must be peculiarly watchful not to run into excess. Masonry commands us to force no brother to do any thing contrary to his inclination, to offend him neither by actions or by words; you will, therefore, permit him to act as is agreeable to himself, and make him as happy as you can. Indecent or immoral discourse is unbecoming a mason, and you must always avoid it.

At home and abroad shew that you have improved by the lessons you have *here* been taught; shew yourselves fonder lovers of wisdom, and more strict observers of morality. It is needless to warn you to be so cautious in your words and actions as not to give the most acute and prying stranger the least opportunity of discovering what is not proper to be intimated; or, against disclosing the private transactions of our different assemblies; you are all masons, and honor, and the reputation of the society at large, will guide your actions.

Irregularity and intemperance must be forever avoided; they will disgrace the society, destroy the peace of your families, impair your constitutions, and make you incapable of pursuing your necessary business.

Constantly observe, and enforce these rules, and always practice those duties, which, in the lodge, have been so forcibly and pleasingly recommended to you. Industriously cultivate brotherly love, the foundation and cap-stone, the glory, and firm cement of our fraternity. Avoid disputes and quarrels; speak as well of a brother in his absence as in his presence, and let slander be unknown to you. Suffer no one unreproved to calumniate your honest brethren, but zealously defend their characters, and do them every friendly office. Hence, the beneficial influence of your order will be diffused far around, and the admiring world will be witnesses of the happy effects it produces.

Charge to an Entered Apprentice.

BROTHER—As you are now introduced into the first principles of masonry, I congratulate you on being accepted into our ancient and honorable order: ancient, as having subsisted from time immemorial; and honorable, as tending in every particular to render all men so, who will be but conformable to its precepts. No institution was ever raised on a better principle, or more solid foundation; nor were ever more excellent rules and useful maxims laid down, than are inculcated on all persons when initiated into the mysteries of this science. Monarchs, in all ages, have been encouragers and promoters of our art, and have never deemed it derogatory from their dignity to level themselves with the fraternity, to extend their privileges, and to patronize their assemblies.

As a gentleman and a mason, you are bound to be a strict observer of the moral law as contained in the holy writings; to consider these as the unerring standard of truth and justice, and to regulate your life and actions by their divine precepts. Herein your duty to God, to your neighbor, and to yourself, is duly inculcated; and a zealous attachment to these duties will always secure public and private esteem.

In the state, you are to be a quiet and peaceable citizen, true to your rulers, and just to your country; you are never to countenance disloyalty or rebellion, but patiently submit to magisterial authority, and conform with cheerfulness to the government under which you live.

In your outward demeanor you are to be particularly careful to avoid censure or reproach; and on every occasion to beware of those who may artfully endeavor to insinuate themselves into your esteem, with a view to betray your virtuous resolutions, or make you swerve from the honorable principles of this institution. Let not interest, favor or prejudice, bias your integrity, or influence you to be guilty of a dishonorable action; but let the whole series of your conduct and behavior be regular and uniform, and your deportment suitable to the dignity of this laudable profession.

Above all other virtues, you are to practice benevolence and charity; these being the most distinguishing characteristics of this venerable institution. The inconceivable pleasure of contributing toward the relief of our fellow-creatures can only be experienced by persons of a humane disposition: who are naturally excited by the power of sympathy, to extend their aid in the alleviation of the miseries of others.

This encourages the generous mason to distribute his bounty with cheerfulness. By supposing himself in their unhappy situation, he listens to their complaints with attention, bewails their misfortunes, and speedily relieves their distress.

The next object of your attention, and which more immediately relates to your present state, is our excellent Constitutions. These contain the history of masonry from the earliest period, with an account of the noble personages who have enriched the art at different periods; and the laws and charges by which the fraternity have long been governed.

A punctual attendance on our assemblies is next required, more especially on the duties of the lodge to which you may hereafter belong. There, as in all other regular meetings of the fraternity, you are to behave with order and decorum, that harmony may be preserved, and the business of masonry be properly conducted. You are not to lay, or offer to lay, wagers; neither are you to use any unbecoming language, in derogation of the name of God, or towards the corruption of good manners; you are not to introduce, support or maintain any dispute about religion or politics, or behave ludicrously, while the lodge is engaged in what is serious and important; but pay a proper deference and respect to the master and presiding officers, and diligently apply to your work in masonry, that you may the sooner become a proficient therein, as well for your own reputation, as the honor of the lodge in which you have been received.

Although your frequent appearance at our regular meetings is earnestly solicited, yet masonry is not meant to interfere with your necessary vocations; for these are on no account to be neglected. At your leisure hours it is expected that you will study the liberal arts and sciences, and occasionally improve in masonic disquisition by applying to well informed brethren, who will be always as ready to give, as you will be to receive instruction.

To conclude, you are to keep sacred and inviolable the mysteries of our order; and if ever, in the circle of your acquaintance, you may find one desirous of being accepted among masons, you are to be particularly attentive not to recommend him, unless he will conform to our rules; that the honor, glory, and reputation of our institution may be firmly established, and the world at large be convinced of its benign influence.

From the attention you have paid to the recital of this charge, it is hoped that you will estimate its real value, and

er imprint on your mind the sacred dictates of truth, hon-
, and justice.

A short charge to a new admitted Mason.

BROTHER—You are now admitted, by the full and due nsent of this lodge, a fellow of our most ancient and honor-le society—ancient, as having subsisted from time imme-orial—and honorable, as tending in every particular to honor to those who conform to its noble precepts. The eatest monarchs, and most exalted heroes and patriots, all ages and countries throughout the known world, have en encouragers of the *royal art;* and many of them have esided as grand masters of masons, in their respective ritories; not thinking it any lessening of their highest gnities to level themselves with their brethren in masonry, d to act upon the same square as they did.

The world's Great Architect is our supreme master; and unerring rule he has given us, is that by which we work; igious disputes are never suffered within the lodge: for, masons, we only pursue the universal religion, or the re-ion of nature. This is the centre which unites the most ferent principles in one sacred band, and brings together ose who were the most distant from one another.

There are three general heads of duty which masons ght always to inculcate, viz. to God, our neighbor, and rselves; to God, in never mentioning his name, but with at reverential awe which a creature ought to bear to his eator, and to look upon him always as the *summum um* which we came into the world to enjoy, and accord-; to that view to regulate all our pursuits; to our neighbor, acting upon the square, or doing as we would be done by; ourselves, in avoiding all intemperance and excesses, nereby we may be rendered incapable of following our ork, or led into behaviour unbecoming our laudable pro-sion, and always keeping within due bounds, and free om all pollution.

In the state, a mason is to behave as a peaceable and du-ul citizen, conforming cheerfully to the government un-r which he lives.

He is to pay a due deference to his superiors; and from his feriors he is rather to receive honor with some reluctance, an to extort it. He is to be a man of benevolence and arity, not sitting down contented, while his fellow crea-res, but much more his brethren, are in want, when it

is in his power, without prejudicing himself or his family, to relieve them.

In the lodge he is to behave with all due decorum, lest the beauty and harmony thereof should be disturbed or broke; he is to be obedient to the master and the presiding officers, and to apply himself closely to the business of masonry, that he may the sooner become a proficient therein, both for his own credit, and for that of the lodge.

He is not to neglect his own necessary avocations for the sake of masonry, nor to involve himself in quarrels with those, who, through ignorance, may speak evil of, or ridicule it.

He is to be a lover of the arts and sciences, and is to take all opportunities to improve himself therein.

If he recommends a friend to be made a mason, he must vouch him to be such as he really believes will conform to the aforesaid duties, lest by his misconduct, at any time, the lodge should pass under some evil imputations.

Nothing can prove more shocking to all faithful masons, than to see any of their brethren profane, or break through the sacred rules of their order; and such as can do it, they wish had never been admitted.

A CHARGE,

Delivered in the Union Lodge at Exeter, at the Initiation of a Free-mason—By Brother C——, R. W. M.*

Brother—You are initiated into the most ancient and honorable order of free and accepted masons; an order against which, I doubt not, you have often seen ridicule point her sharpest arrows, and calumny pour out her most copious torrents of abuse: I dare say you have heard our order represented as either wicked or trifling, and our meetings described as the assemblies of riotous jollity, and destructive intemperance. I rejoice to see that these representations have had no ill effect upon you; that they have not frightened you from entering amongst us. You saw men most renowned for wisdom and honor in the society; saw them exert their utmost endeavors to support its interests in the present, and to extend them to future times; and you knew that could never be the case, if they had been betrayed into any thing wicked, trifling, or ridiculous.

* Some parts of this Charge are translated from the French.

lifications necessary to form a worthy member of
are, a wise philanthropy, pure morality, inviola-
', and a taste for the polite arts.
ıs, Solon, Numa, and all other political legisla-
l not make their establishments durable: how
r their laws might have been, they could not ex-
into every country, and every age. As these
n view only victories and conquests, military vio-
the elevation of one people above another, they
become universal, nor agree with the taste, the
d the interests of every nation: philanthropy was
basis. The love of country, badly understood,
d to an excess, often destroyed, in those warlike
the love of humanity in general. Men are not
distinguished by the difference of the languages
s, the dresses they wear, or the dignities with
' are invested; the whole world is but one great
f which every nation is a family, and every par-
'son a child: to revive and spread abroad those
axims drawn from the nature of man, is one of
f our establishment. We wish to unite all men of
ole humour, and enlightened understanding, not
ne love of the polite arts, but still more by the
ciples of virtue; and from such a union, the in-
he fraternity becomes that of all mankind; from
y nation may draw solid knowledge, and all the
f different kingdoms may conspire without jea-
without discord, and mutually love one another
nouncing their country.
y instructs us in our duty to the supreme architect
'erse—to our neighbours, and ourselves. It in-
to be peaceable subjects to the civil powers, and
e concerned in plots and conspiracies against the
of the nation. It teaches truth, peace, and con-
ls us open our ears to the cries of the unfortunate,
end our hands to them with the cup of consola-
mites men of all nations in one affectionate band
hood. It shews us we are all upon a level, and
is the only just distinction. It orders us to live
ıpass, and always to act upon the square with the
l with one another. It is not gloomy, but cheer-
ids intemperance, but encourages rational mirth
nt pleasure; in short, it is a superstructure fixed
firmness on the broad basis of moral and social

Sound morality is the second disposition required in our society. Let a man's religion, or mode of it, be what it will, we do not exclude him from the benefits and advantages of our order, provided he believes in the glorious Architect of heaven and earth, and practises the sacred duties of morality. We are directed to expand our hearts with the most generous sentiments, to root out bigotry, and stop the cruel hand of persecution. We are bid to unite with virtuous men of the most distant countries and opposite opinions; to unite with them in the firm and pleasing bond of fraternal love; to regard them with the truest affection: come, then, ye virtuous men of all nations, ye faithful followers of virtue of every faith and every clime; come to us, and we will, with a brother's arms, receive you. You worship the universal Lord of nature, the bounteous giver of all good, in the way you think most pleasing to him; you practice every duty of morality, and he does not reject you; and shall we? no! come to us, and find your friends, your brethren. How must such principles endear our order to every liberal and benevolent mind; how universally useful do they make it; for a mason, amongst men of every nation, may find a friend, a home in every climate.

As a severe, cruel, gloomy, and unsociable philosophy disgusts men with virtue, we are desirous of rendering it amiable, by the allurements of innocent pleasures, agreeable music, pure joy, and rational gaiety. Our sentiments are not what the profane world, and ignorant vulgar imagine them to be: all the vices of the heart are banished from them, as well as irreligious and libertinism, excess, and debauchery.

Here the love of all good designs is strengthened: Here,

"Friendship on wing etherial flying round,
Stretches her arm to bless the hallow'd ground.
Humanity well pleas'd here takes her stand,
Holding her daughter Pity in her hand:
Here Charity, which sooth's the widow's sigh,
And wipes the dew drop from the orphan's eye;
Here stands Benevolence, whose large embrace,
Uncircumscrib'd takes in the human race;
She sees each narrow tie, each private end
Indignant—virtue's universal friend.
Scorning each frantic zealot, bigot tool,
She stamps on mason's breasts her golden rule."

We banish from our lodges every dispute which may tend to alter the tranquility of the mind, and gentleness of the manners; or to destroy those sentiments of friendship, and

that perfect harmony to be found only in the retrenching all indecent excesses, and discordant passions.

The obligations, brother, that the order lays upon you, are, to protect your brethren by your authority—to enlighten them by your understanding—to edify them by your virtues—to sacrifice every personal resentment, and diligently to seek for every thing which will best contribute to the peace, concord, and credit of the society. How is it that I have neglected to mention to you the necessity of assisting your brethren in their distresses? This is the first of all your obligations; let your heart, therefore, be always ready to commisserate distress—your hand ever open to relieve it: drop balm upon the wounds affliction has made, and bind up the hearts which sorrow has broken; and thus experience the exalted happiness of communicating happiness to others.

We have secrets amongst us; some of them have been entrusted to you: these compose a language sometimes mute, and sometimes very eloquent, to be communicated at the greatest distance, and to know our brethren by, let their country or their language be what it will.

What has scarcely happened to any other society, has happened to ours. Our lodges have been established in, and are now spread over, all polite nations; and yet, amongst so great a multitude of men, no brother has ever yet betrayed our secrets: dispositions the most volatile, the most indiscreet, and the least trained up to secresy, learn this great science as soon as they enter amongst us. So great an empire over the mind has the idea of brotherly union! This inviolable secresy powerfully contributes to link together the subjects of different kingdoms, and to facilitate, and render mutual between them, the communication of benefits. We have many examples of it in the annals of our order: brethren travelling over the various nations of Europe, and finding themselves distressed, have made themselves known to our lodges, and immediately have they received all necessary assistance. We are connected by solemn promises; if any one should fail in the solemn promises which connect us, you know, brethren, that there is no greater punishment than the remorse of conscience, the infamy of perfidy, and the exclusion from our society.

The famous feasts of Ceres at Eleusis, of Isis in Egypt, of Minerva at Athens, of Urania amongst the Phœnicians, and of Diana in Scythia, had some relation to our solemnities: Mysteries were celebrated in them, in which many ves-

tiges of the ancient religion of Noah and the patriarchs, are to be met with: they finished by repasts and libations, but without the excesses, debaucheries, and intemperance, which the Pagans by degrees fell into. The source of all these infamies, was the admission of persons of both sexes to their nocturnal assemblies, contrary to their primitive institution. It is to prevent such abuses, that women are excluded from our order. It is not that we do not pay a natural and due regard to that most beauteous part of the creation, or that we are unjust enough to look upon them as incapable of secresy; but, because their presence might insensibly alter the purity of our maxims, and our manners; we are afraid (nor groundless are our fears) that love would enter with them, and draw us to his flowery tempting paths, where jealousy too often would diffuse his venom through our hearts, and, from affectionate brethren, transform us into implacable rivals.

The fourth qualification necessary to enter into our order, is a taste for useful sciences, and liberal arts of every kind: these improve the heart as much as the understanding; moderate the selfish affections; sweeten and harmonize the temper, and better fit men for social happiness; that happiness which free-masonry most zealously endeavours to promote.

The name of free-mason ought not, then, to be taken in a literal, gross, and material sense, as if we were simple workmen in stone and marble. We do not consecrate our talents and our riches to the construction of external temples, but enlighten, edify, and protect the living temples of the Most High.

Thus, brother, have I given you some account of masonry, and the qualifications necessary to make a worthy member of it; by which you see it is not a ridiculous and trifling, but a very serious and important institution—an institution founded on the most exalted principles of moral and social virtue. May you, brother, and may all of us, ever keep in view its noble and real design, and catch the spirit of it. May it be our glory to practice the duties it prescribes. Moral architects as we are, may we build temples for every virtue; prisons and dungeons for vice, indecency, and immorality. May we be disposed to every humane and friendly office, ever ready to pour wine and oil into the wounds of our distressed brethren, and gently bind them up, ('tis one of the principal ends of our institution) so that when those who speak evil or lightly of us, behold our conduct, and see by our means, the hungry fed, the naked clothed, the sick sus-

tained and cherished—shall see our light so usefully shine—their evil speaking may be silenced, their foolish prejudices removed, and they may be convinced that masonry is a useful and venerable structure, supported by the great and everlasting pillars of wisdom, strength and beauty.

ADDRESSES,

TO BE ADDED OCCASIONALLY TO THE USUAL CHARGES.

At the Initiation of a Clergyman.

You, brother, are a preacher of that religion, of which the distinguishing characteristics are universal benevolence and unbounded charity. You cannot, therefore, but be fond of the order, and zealous for the interests of free-masonry, which, in the strongest manner, inculcates the same charity and benevolence, and which, like that religion, encourages every moral and social virtue; which introduces peace and good will among mankind, and is the centre of union to those who otherwise might have remained at a perpetual distance. So that whoever is warmed with the spirit of christianity, must esteem, must love free-masonry. Such is the nature of our institution, that, in all our lodges, union is cemented by sincere attachment, hypocrisy and deceit are unknown, and pleasure is reciprocally communicated, by the cheerful observance of every obliging office. Virtue, the grand object in view, luminous as the meridian sun, shines refulgent on the mind; enlivens the heart, and converts cool approbation into warm sympathy and cordial affection.

Though every man, who carefully listens to the dictates of reason, may arrive at a clear persuasion of the beauty and necessity of virtue, both public and private, yet it is a full recommendation of a society to have these pursuits continually in view, as the sole objects of their association: and these are the laudable bonds which unite *us* in one indissoluble fraternity.

At the Initiation of a Foreigner.

You, brother, the native and subject of another kingdom, by entering into our order, have connected yourself, by sacred and affectionate ties, with thousands of masons in this and other countries. Ever recollect that the order you have entered into, bids you always to look upon the world as *one great republic*, of which every nation is a family, and every particular person a child. When, therefore, you are return-

ed to, and settled in your own country, take care that the progress of friendship be not confined to the narrow circle of national connexions, or particular religions; but let it be universal, and extend to every branch of the human race. At the same time, remember, that, besides the common ties of humanity, you have this night entered into obligations which engage you to kind and friendly actions to your brother masons, of whatever station, country, or religion.

At the Initiation of a Soldier.

Our institution breathes a spirit of general philanthropy. Its benefits, considered in a social view, are extensive. In the most endearing ties, those of brotherhood and charity, it unites all mankind. It in every nation opens an asylum to virtue distressed, and grants hospitality to the necessitous and unfortunate. Those sublime principles of universal goodness, and love to all mankind, which are essential to it, cannot be controlled nor extinguished by national distinctions, prejudices and animosities. The rage of contest it has abated, and substituted in its stead the milder emotions of humanity. It has even taught the pride of victory to give way to the dictates of an honorable connexion.

Should your country demand your services in foreign wars, and captivity should be your portion, you find affectionate brethren, where others would only find bitter enemies.

In whatever nation you travel, when you meet a mason, you will find a brother and a friend, who will do all in his power to serve you, without having the least view of self-interest; and who will relieve you, should you be poor, or in distress, to the utmost of his ability, and with ready cheerfulness.

CHAPTER IX.

SECOND, OR FELLOW-CRAFT'S DEGREE,

Remarks on the Second Degree.

Masonry is a progressive science, and is divided into different classes, or degrees, for the more regular advancement in the knowledge of its mysteries. According to the progress we make, we limit or extend our enquiries; and, in proportion to our capacity, we attain to a less or greater degree of perfection.

Masonry includes within its circle almost every branch of polite learning. Under the veil of its mysteries, is comprehended a regular system of science. Many of its illustrations, to the confined genius, may appear unimportant; but the man of more enlarged faculties will perceive them to be, in the highest degree, useful and interesting. To please the accomplished scholar, and ingenious artist, masonry is wisely planned; and, in the investigation of its latent doctrines, the philosopher and mathematician may experience equal delight and satisfaction.

To exhaust the various subjects of which it treats, would transcend the powers of the brightest genius; still, however, nearer approaches to perfection may be made; and the man of wisdom will not check the progress of his abilities, though the task he attempts may at first seem insurmountable. Perseverance and application remove each difficulty as it occurs; every step he advances, new pleasures open to his view, and instruction of the noblest kind attends his researches. In the diligent pursuit of knowledge, the intellectual faculties are employed in promoting the glory of God, and the good of man.

The first degree is well calculated to enforce the duties of morality, and imprint on the memory the noblest principles which can adorn the human mind. It is therefore the best introduction to the second degree, which not only extends the same plan, but comprehends a more diffusive system of knowledge. Here, practice and theory join, in qualifying the industrious mason to share the pleasures which an advancement in the art must necessarily afford. Listening with attention to the wise opinions of experienced craftsmen, on important subjects, he gradually familiarizes his mind to useful instruction, and is soon enabled to investigate truths of the utmost concern in the general transactions of life.

From this system proceeds a rational amusement; while the mental powers are fully employed, the judgment is properly exercised. A spirit of emulation prevails; and all are induced to vie, who shall most excel in promoting the valuable rules of the institution.

The First Section.

The first section of the second degree accurately elucidates the mode of introduction into that particular class; and instructs the diligent craftsman how to proceed in the proper arrangement of the ceremonies used on the occasion. It qualifies him to judge of their importance, and convinces him of the necessity of strictly adhering to every established usage of the order. Here he is entrusted with particular tests, to enable him to prove his title to the privileges of this degree, while satisfactory reasons are given for their origin.*

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*The following passages from the first great light in masonry, are here opened and explained:

"Then Jepthah gathered together all the men of Gilead, and fought with Ephraim: and the men of Gilead smote Ephraim, because they said, ye Gileadites *are* fugitives of Ephraim among the Ephraimites, *and* among the Manassites. And the Gileadites took the passages of Jordan before the Ephraimites: and it was *so*, that when those Ephraimites which were escaped, said, Let me go over; that the men of Gilead said unto him, *Art* thou an Ephraimite? If he said Nay; then said they unto him, Say now Shibboleth: and he said, Sibboleth: for he could not frame to pronounce *it* right. Then they took him, and slew him at the passage of Jordan. And there fell at that time of the Ephraimites forty and two thousand."—*Judges, c.* 12. *v.* 4, 5, 6.

The erudite Brother Wm. Hutchinson, to whom I am indebted for most of my remarks on the writings of Brothers Preston and Webb, on the several degrees most in use, adds, by way of note, as follows:

"The application which is made of certain words among masons, is as a testimony of their retaining their original vow uninfringed, and their first faith with the brotherhood uncorrupted. And to render their words and phrases more abstruse and obscure, they selected such as by acceptation in the scriptures, or otherwise, might puzzle the ignorant by a double implication—Thus *Sibboleth*, should we have adopted the Elusimian mysteries, would answer as an avowal of our profession, the same implying, *Ears of Corn;* but it has its etymology, or derivation, from the following compounds in the Greek tongue, as it is adopted by masons, viz: Σιϲο, Colo, and Λιθος, Lapis; so Σιϲολιθον, Sibbolithon, *Colo Lapidem,* implies, that they retain and keep inviolate their obligations, as the *Juramentum per Jovem Lapidem,* the most obligatory oath held amongst the heathen—"The name Lapis, or as "others write, Lapideus, was given to Jupiter by the Romans, who conceived "that Juramentum per Jovem Lapidem, an oath by Jupiter Lapis, was the "most obligatory oath; and it is derived either from the stone which was "presented to Saturn by his wife Ops, who said that it was Jupiter, in "which sense Eusebius says that Lapis reigned in Crete: or from lapide silice, the flint stone, which, in making bargains, the swearer held in his hand "and said, "If knowingly I deceive, so let Diespiter, saving the city and the "capital, cast me away from all that's good, as I cast away this stone." "Whereupon he threw the stone away." *Pantheon.*

Many duties, which cement, in the firmest union, well informed brethren, are illustrated in this section; and an opportunity is given to make such advances in masonry, as will always distinguish the abilities of those who have arrived at preferment.

The knowledge of this section is absolutely necessary for all craftsmen, and as it recapitulates the ceremony of initiation, and contains many other important particulars, no officer, or member of a lodge, should be unacquainted with it.

The *plumb*, *square*, and *level*, those noble and useful implements of a fellow-craft, are here introduced and moralized, and serve as a constant admonition to the practice of virtue and morality.

The *plumb* is an instrument made use of by *operative* masons, to raise perpendiculars; the *square*, to square the work; and the *level*, to lay horizontals; but we, as free and accepted masons, are taught to make use of them for more noble and glorious purposes: the *plumb* admonishes us to walk uprightly in our several stations before God and man, squaring our actions by the *square* of virtue, and remembering that we are travelling upon the *level* of time, to "that undiscovered country, from whose bourne no traveller returns."

The Second Section.

The second section of this degree has recourse to the origin of the institution, and views masonry under two denominations, operative and speculative. These are separately considered, and the principles on which both are founded, particularly explained. Their affinity is pointed out, by allegorical figures, and typical representations. The period stipulated for rewarding merit is fixed, and the inimitable moral, to which that circumstance alludes, is explained; the creation of the world is described, and many particulars recited, all of which have been carefully preserved among masons, and transmitted from one age to another, by oral tradition.

Circumstances of great importance to the fraternity are here particularized, and many traditional tenets and customs confirmed by sacred and profane record. The celestial and terrestrial globes are considered; and here the accomplished gentleman may display his talents to advantage, in the elucidation of the *Orders of Architecture*, the *Senses* of human nature, and the liberal *Arts* and *Sciences*, which

are severally classed in a regular arrangement. In short, this section contains a store of valuable knowledge, founded on reason and sacred record, both entertaining and instructive.

Masonry is considered under two denominations; *operative*, and *speculative*.

Operative Masonry.

By operative masonry we allude to a proper application of the useful rules of architecture, whence a structure will derive figure, strength, and beauty; and whence will result a due proportion, and a just correspondence in all its parts. It furnishes us with dwellings, and convenient shelters from the vicissitudes and inclemencies of seasons; and, while it displays the effects of human wisdom, as well in the choice, as in the arrangement, of the sundry materials of which an edifice is composed, it demonstrates that a fund of science and industry is implanted in man for the best, most salutary and beneficent purposes.

Speculative Masonry.

By speculative masonry, we learn to subdue the passions, act upon the square, keep a tongue of good report, maintain secresy, and practise charity. It is so far interwoven with religion, as to lay us under obligations to pay that rational homage to the Deity, which at once constitutes our duty and our happiness. It leads the contemplative to view with reverence and admiration the glorious works of the creation, and inspires him with the most exalted ideas of the perfections of his divine Creator.

In six days God created the heavens and the earth, and rested upon the seventh day; the seventh, therefore, our ancient brethren consecrated as a day of rest from their labors, thereby enjoying frequent opportunities to contemplate the glorious works of the creation; and to adore their great Creator.

The doctrine of the spheres is included in the science of astronomy, and particularly considered in this section.

Of the Globes.

The globes are two artificial spherical bodies, on the convex surface of which are represented the countries, seas, and various parts of the earth, the face of the heavens, the planetary revolutions, and other particulars.

The sphere, with the parts of the earth delineated on its surface, is called the terrestrial globe; and that, with the constellations, and other heavenly bodies, the celestial globe.

The Use of the Globes.

Their principal use, beside serving as maps to distinguish the outward parts of the earth, and the situation of the fixed stars, is to illustrate and explain the phenomena arising from the annual revolution, and the diurnal rotation, of the earth round its own axis. They are the noblest instruments for improving the mind, and giving it the most distinct idea of any problem or proposition, as well as enabling it to solve the same. Contemplating these bodies, we are inspired with a due reverence for the Deity and his works, and are induced to encourage the studies of astronomy, geography, navigation, and the arts dependent on them, by which society has been so much benefited.

The orders of architecture come under consideration in this section; a brief description of them may therefore not be improper.

Of Order in Architecture.

By order in architecture, is meant a system of all the members, proportions and ornaments of columns and pilasters; or, it is a regular arrangement of the projecting parts of a building, which, united with those of a column, form a beautiful, perfect and complete whole.

Of its Antiquity.

From the first formation of society, order in architecture may be traced. When the rigour of seasons obliged men to contrive shelter from the inclemency of the weather, we learn that they first planted trees on end, and then laid others across, to support a covering. The bands which connected those trees at top and bottom, are said to have given rise to the idea of the base and capital of pillars; and, from this simple hint, originally proceeded the more improved art of architecture.

The five orders are thus classed: the *Tuscan, Doric, Ionic, Corinthian,* and *Composite.*

The Tuscan

Is the most simple and solid of the five orders. It was invented in Tuscany, whence it derives its name. Its column

is seven diameters high; and its capital, base and entablature have but few mouldings. The simplicity of the construction of this column renders it eligible, where ornament would be superfluous.

The Doric,

Which is plain and natural, is the most ancient, and was invented by the Greeks. Its column is eight diameters high, and has seldom any ornaments on base or capital, except mouldings; though the frieze is distinguished by triglyphs and metopes, and triglyphs compose the ornaments of the frieze. The solid composition of this order gives it a preference, in structures where strength, and noble simplicity, are chiefly required.

The Doric is the best proportioned of all the orders. The several parts of which it is composed are founded on the natural position of solid bodies. In its first invention, it was more simple than in its present state. In after times, when it began to be adorned, it gained the name of Doric; for when it was constructed in its primitive and simple form, the name of Tuscan was conferred on it. Hence the Tuscan precedes the Doric in rank, on account of its resemblance to that pillar in its original state.

The Ionic

Bears a kind of mean proportion between the more solid and delicate orders. Its column is nine diameters high; its capital is adorned with volutes, and its cornice has dentals. There is both delicacy and ingenuity displayed in its pillar; the invention of which is attributed to the Ionians, as the famous temple of Diana at Ephesus was of this order. It is said to have been formed after the model of an agreeable young woman, of an elegant shape, dressed in her hair; as a contrast to the Doric order, which was formed after that of a strong, robust man.

The Corinthian,

The richest of the five orders, is deemed a masterpiece of art. Its column is ten diameters high, and its capital is adorned with two rows of leaves, and eight volutes, which sustain the abacus. The frieze is ornamented with curious devices, the cornice with dentals and modillions. This order is used in stately and superb structures.

Of the Invention of this Order.

It was invented at Corinth, by Callimachus, who is said to have taken the hint of the capital of this pillar from the following remarkakle circumstance: Accidentally passing by the tomb of a young lady, he perceived a basket of toys, covered with a tile, placed over an acanthus root, having been left there by her nurse. As the branches grew up, they encompassed the basket, till arriving at the tile, they met with an obstruction, and bent downwards. Callimachus, struck with the object, set about imitating the figure; the vase of the capital he made to represent the basket; the abacus the tile; and the volutes the bending leaves.

The Composite

Is compounded of the other orders, and was contrived by the Romans. Its capital has the two rows of leaves of the Corinthian, and the volutes of the Ionic. Its column has the quarter-round, as the Tuscan and Doric order; is ten diameters high, and its cornice has dentals, or simple modillions. This pillar is generally found in buildings where strength, elegance and beauty are displayed.

Of the Invention of Order of Architecture.

The ancient and original orders of architecture, revered by masons, are no more than three, the Doric, Ionic, and Corinthian, which were invented by the Greeks. To these the Romans have added two; the Tuscan, which they made plainer than the Doric; and the Composite, which was more ornamental, if not more beautiful, than the Corinthian. The first three orders alone, however, shew invention and particular character, and essentially differ from each other; the two others have nothing but what is borrowed, and differ only accidentally: the Tuscan is the Doric in its earliest state; and the Composite is the Corinthian, enriched with the Ionic. To the Greeks, therefore, and not the Romans, we are indebted for what is great, judicious and distinct in architecture.

Of the Five Senses of Human Nature.

An analysis of the human faculties is next given in this section, in which the five external senses particularly claim attention: these are *Hearing, Seeing, Feeling, Smelling* and *Tasting.*

Hearing

Is that sense by which we distinguish sounds, and are capable of enjoying all the agreeable charms of music. By it we are enabled to enjoy the pleasures of society, and reciprocally to communicate to each other our thoughts and intentions, our purposes and desires; while thus our reason is capable of exerting its utmost power and energy.

The wise and beneficent Author of Nature, intended, by the formation of this sense, that we should be social creatures, and receive the greatest and most important part of our knowledge by the information of others. For these purposes we are endowed with hearing, that, by a proper exertion of our rational powers, our happiness may be complete.

Seeing

Is that sense by which we distinguish objects, and in an instant of time, without change of place or situation, view armies in battle array, figures of the most stately structures, and all the agreeable variety displayed in the landscape of nature. By this sense, we find our way in the pathless ocean, traverse the globe of earth, determine its figure and dimensions, and delineate any region, or quarter of it. By it we measure the planetary orbs, and make new discoveries in the sphere of the fixed stars. Nay, more: by it we perceive the tempers and dispositions, the passions and affections, of our fellow-creatures, when they wish most to conceal them, so that though the tongue may be taught to lie and dissemble, the countenance would display the hypocrisy to the discerning eye. In fine, the rays of light which administer to this sense, are the most astonishing parts of the animated creation, and render the eye a peculiar object of admiration.

Of all the faculties, sight is the noblest. The structure of the eye, and its appurtenances, evince the admirable contrivance of nature for performing all its various external and internal motions, while the variety displayed in the eyes of different animals, suited to their several ways of life, clearly demonstrates this organ to be the masterpiece of nature's work.

Feeling

Is that sense by which we distinguish the different qualities of bodies; such as heat and cold, hardness and softness, roughness and smoothness, figure, solidity, motion, and extension.

These three senses, *hearing*, *seeing* and *feeling* are deemed peculiarly essential among masons.

Smelling

Is that sense by which we distinguish odours, the various kinds of which convey different impressions to the mind. Animal and vegetable bodies, and indeed most other bodies, while exposed to the air, continually send forth effluvia of vast subtilty, as well in the state of life and growth, as in the state of fermentation and putrifaction. These effluvia, being drawn into the nostrils along with the air, are the means by which all bodies are smelled. Hence it is evident, that there is a manifest appearance of design in the great Creator's having planted the organ of smell in the inside of that canal, through which the air continually passes in respiration.

Tasting

Enables us to make a proper distinction in the choice of our food. The organ of this sense guards the entrance of the alimentary canal, as that of smelling guards the entrance of the canal for respiration. From the situation of both these organs, it is plain that they were intended by nature to distinguish wholesome food from that which is nauseous. Every thing that enters the stomach must undergo the scrutiny of tasting; and by it we are capable of discerning the changes which the same body undergoes in the different campositions of art, cookery, chemistry, pharmacy, &c.

Smelling and tasting are inseparably connected; and it is by the unnatural kind of life men commonly lead in society, that these senses are rendered less fit to perform their natural offices.

On the mind, all our knowledge must depend; what, therefore, can be a more proper subject for the investigation of masons? By anatomical dissection and observation, we become acquainted with the body; but it is by the anatomy of the mind alone we discover its powers and principles.

To sum up the whole of this transcendant measure of God's bounty to man, we shall add, that memory, imagination, taste, reasoning, moral perception, and all the active powers of the soul, present a vast and boundless field for philosophical disquisition, which far exceeds human inquiry, and are peculiar mysteries, known only to nature, and to nature's God, to whom we, and all, are indebted for creation, preservation, and every blessing we enjoy.

Of the Seven Liberal Arts and Sciences.

The seven liberal *Arts* and *Sciences* are next illustrated in this section: it may not, therefore, be improper to insert here a short explanation of them.

Grammar.

Grammar teaches the proper arrangement of words, according to the idiom, or dialect, of any particular people; and that excellency of pronunciation, which enables us to speak or write a language with accuracy, agreeably to reason and correct usage.

Rhetoric.

Rhetoric teaches us to speak copiously and fluently on any subject, not merely with propriety alone, but with all the advantages of force and elegance; wisely contriving to captivate the hearer by strength of argument, and beauty of expression, whether it be to entreat and exhort, to admonish or applaud.

Logic.

Logic teaches us to guide our reason discretionally in the general knowledge of things, and directs our inquiries after truth. It consists of a regular train of argument, whence we infer, deduce, and conclude, according to certain premises laid down, admitted, or granted; and in it are employed the faculties of conceiving, judging, reasoning, and disposing; all of which are naturally led on from one gradation to another, till the point in question is finally determined.

Arithmetic.

Arithmetic teaches the powers and properties of numbers, which is variously effected, by letters, tables, figures, and instruments. By this art, reasons and demonstrations are given, for finding out any certain number, whose relation or affinity to another is already known or discovered.

*Geometry.**

Geometry treats of the powers and properties of magnitudes in general, where length, breadth, and thickness, are

* Geometry is said originally to have signified nothing more than the art of measuring the earth, or any distances or dimensions within it: but at pre-

considered, from a *point* to a *line*, from a line to a *superfices*, and from a superfices to a *solid*.

A *point* is a dimensionless figure; or an indivisible part of space.

A *line* is a point continued, and a figure of one capacity, namely, *length*.

A *superfices* is a figure of two dimensions, namely, *length* and *breadth*.

A *solid* is a figure of three dimensions, namely, *length*, *breadth*, and *thickness*.

*Of the Advantages of Geometry.**

By this science, the architect is enabled to construct his plans, and execute his designs; the general to arrange his

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sent it denotes the science of magnitude in general, comprehending the doctrine and relations of whatsoever is susceptible of augmentation or diminution. So to geometry, may be referred the construction not only of lines, superfices, and solids: but also of time, velocity, numbers, weight, and many other matters.

This is a science which is said to have its rise, or at least its present rules from the Egyptians, who, by nature, were under a necessity of using it, to remedy the confusion which generally happened in their lands, by the overflowing of the Nile, which carried away yearly all boundaries, and effaced all limits of their possessions. Thus this science, which consisted only in its first steps of the means of measuring lands, that every person might have his property restored to him, was called geometry, or the art of measuring lands: and it is probable, that the draughts and schemes the Egyptians were annually compelled to make, helped them to discover many excellent properties of those figures, and which speculation continually occasioned to be improved.

From Egypt geometry, passed into Greece, where it continued to receive new improvements in the hands of Thales, Pythagoras, Archimedes, Euclid, and others; the elements of geomery, which were written by Euclid, testify to us the great perfection to which this science was brought by the ancients, though much inferior to modern geometry; the bounds of which, by the invention of fluxions, and the discovery of an infinite order of curves, are greatly enlarged.

* The usefulness of geometry extends to almost every art and science:—by the help of it astronomers turn their observations to advantage; regulate the duration of times, seasons, years, cycles, and epochas; and measure the distance, motions, and magnitude of the heavenly bodies. It is by this science, that geographers determine the figure and magnitude of the whole earth, and delineate the extent and bearings of kingdoms, provinces, oceans, harbours, and every place upon the globe—It is adapted to artificers in every branch, and from thence, architects derive their measures, justnesses, and proportions.

This naturally leads us to conjecture why the square is had by masons, as one of the lights of masonry, and part of the furniture of the lodge. To explain our ideas on this subject, we will only repeat the words of a celebrated author, treating of the rise and progress of sciences—He says, "we find nothing in ancient authors to direct us to the exact order in which the fundamental principles of measuring surfaces were discovered. They probably began with those surfaces which terminated by right lines, and amongst

soldiers; the engineer to mark out ground for encampments; the geographer to give us the dimensions of the world, and all things therein contained, to delineate the extent of seas, and specify the divisions of empires, kingdoms and provinces; by it, also, the astronomer is enabled to make his observations, and to fix the duration of times and seasons, years and cycles. In fine, geometry is the foundation of architecture, and the root of the mathematics.

Music.

Music teaches the art of forming concords, so as to compose delightful harmony, by a mathematical and proportional arrangement of acute, grave and mixed sounds. This art, by a series of experiments, is reduced to a demonstrative science, with respect to tones, and the intervals of sound. It inquires into the nature of concords and discords, and enables us to find out the proportion between them by numbers.

Astronomy.

Astronomy is that divine art, by which we are taught to read the wisdom, strength and beauty of the Almighty Creator, in those sacred pages the celestial hemisphere. Assisted by astronomy, we can observe the motions, measure the distances, comprehend the magnitudes, and calculate the periods and eclipses, of the heavenly bodies. By it we learn the use of the globes, the system of the world, and the preliminary law of nature.* While we are employed in the study

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these with the most simple. It is hard, indeed, to determine which of those surfaces, which are terminated by a small number of right lines, are the most simple. If we were to judge by the number of sides, the triangle has indisputably the advantage; yet I am inclined to think, that the square was the figure which first engaged the attention of geometricians. It was not till some time after this, that they began to examine equilateral triangles, which are the most regular of all triangular figures. It is to be presumed that they understood that rectilinear figure first, to which they afterwards compared the areas of other polygons, as they discovered them. It was by that means the square became the common measure of all surfaces; for of all ages, and amongst all nations of which we have any knowledge, the square has always been that in planimetry, which the unit is in the arithmetic—for though in measuring rectilinear figures, we are obliged to resolve them into triangles, yet the areas of these figures are always given in the square. Thence we are led to determine, that the square was the first and original figure in geometry, and as such was introduced to our lodges.

The square was the figure under which the Israelites formed their encampments in the wilderness, and under which they fortified or defended the holy tabernacle, sanctified with the immediate presence of the divinity.

* If we should look upon the earth with its produce, the ocean with its tides, the coming and passing of day, the starry arch of heaven, the seasons and their changes, the life and death of man, as being merely accidents in the

of this science, we must perceive unparalleled instances of wisdom and goodness, and, through the whole creation, trace the Glorious Author by his works.

Of the Moral Advantages of Geometry.

From this theme we proceed to illustrate the moral advantages of Geometry; a subject on which the following observations may not be unacceptable:

Geometry, the first and noblest of sciences, is the basis on which the superstructure of masonry is erected. By geometry, we may curiously trace nature, through her various windings, to her most concealed recesses. By it, we discover the power, the wisdom, and the goodness, of the Grand Artificer of the Universe, and view with delight the proportions which connect this vast machine. By it we discover how the planets move in their different orbits, and demonstrate their various revolutions. By it we account for the return of seasons, and the variety of scenes which each season displays to the discerning eye. Numberless worlds are around us, all framed by the same Divine Artist, which roll through the vast expanse, and are all conducted by the same unerring laws of nature.

A survey of nature, and the observation of her beautiful proportions, first determined man to imitate the divine plan, and study symmetry and order. This gave rise to societies, and birth to every useful art. The architect began to design, and the plans which he laid down, being improved by experience and time, have produced works which are the admiration of every age.

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hand of nature; we must shut up all the powers of judgment, and yield ourselves to the darkest folly and ignorance. The august scene of the planetary system, the day and night, the seasons in their successions, the animal frame, the vegetation of plants, all afford us subject for astonishment; the greater too mighty, but for the hand of a Deity, whose works they are—the least too miraculous, but for the wisdom of their God.

Then how much ought we to esteem that science, through whose powers it is given to man to discover the order of the heavenly bodies, their revolutions, and their stations; thereby resolving the operations of the Deity to an unerring system, proving the mightiness of his works, and the wisdom of his decrees.

It is no wonder, then, that the first institutors of the masonic society, who had their eye on the revelation of the Deity, from the earliest ages of the world, unto the days of its perfection under the ministry of the son of God, that they should hold this science hallowed amongst them, whereby such lights were obtained by man, in the discovery of the great wisdom of the Creator in the beginning.

The lapse of time, the ruthless hand of ignorance, and the devastations of war, have laid waste and destroyed many valuable monuments of antiquity, on which the utmost exertions of human genius have been employed. Even the temple of Solomon, so spacious and magnificent, and constructed by so many celebrated artists, escaped not the unsparing ravages of barbarous force. Freemasonry, notwithstanding, has still survived. The *attentive ear* receives the sound from the *instructive tongue*, and the mysteries of masonry are safely lodged in the repository of *faithful breasts*. Tools and implements of architecture are selected by the fraternity, to imprint on the memory wise and serious truths; and thus, through a succession of ages, are transmitted unimpaired the excellent tenets of our institution.

Thus end the two sections of the second lecture, which, with the ceremony used at opening and closing the lodge, comprehended the whole of the second degree of masonry. This lecture contains a regular system of science, demonstrated on the clearest principles, and established on the firmest foundation.

A CHARGE

At Initiation into the Second Degree.

BROTHER—Being now advanced to the second degree of masonry, we congratulate you on your preferment. The internal, and not the external qualifications of a man, are what masonry principally regards. As you increase in knowledge, you will consequently improve in social intercourse.

It is unnecessary to recapitulate the several duties which, as a mason, you are bound to discharge; or to enlarge on the necessity of a strict adherence to them, as your own experience must have convinced you of their value. *(It may be sufficient to observe, that your past behaviour and regular deportment has merited the additional honor which we have now conferred; and in this new character, it is expected that you will not only conform to the principles of masonry, but steadily persevere in the practice of every commendable virtue.)

The study of the liberal arts, that valuable branch of education, which tends so effectually to polish and adorn the

* The lines in parenthesis may be used, or omitted, at the discretion of the master.

mind, is earnestly recommended to your consideration; especially the noble science of geometry, which is established as the basis of our art. Masonry and geometry were originally synonymous terms, and this science being of a divine and moral nature, is enriched with the most useful knowledge; for, while it proves the wonderful properties of nature, it also demonstrates the more important truths of morality.

(As the solemnity of our ceremonies requires a serious deportment, you are to be particularly attentive to your behaviour in our regular assemblies; to preserve the ancient usages and customs of the fraternity sacred and inviolable; and induce others, by your example, to hold them in due veneration.)

Our laws and regulations you are to support and maintain; and be ever ready to assist in seeing them duly executed. You are not to palliate or aggravate the offences of your brethren; but in the decision of every trespass against our rules, you are to judge with candor, to admonish with friendship, and to reprehend with justice.

(In our private assemblies, you may now offer your sentiments and opinions on such subjects as correspond with, and are agreeable to, the tenets of masonry. By the exertion of this privilege, you may improve your rational and intellectual powers; qualify yourself to become an useful member of society; and vie with skilful brethren, in an endeavour to excel in every thing that is good and great.)

Every regular sign, or summons, given and received, you are duly to honor, and punctually to obey, inasmuch as they consist with our professed principles. You are cheerfully to relieve the necessities of your brethren to the utmost of your power and ability, without prejudice to yourself or your private concerns: And on no account are you to injure a brother, or to see him injured; but you are to apprize him of all approaching dangers, and consider his interest as inseparable from your own.

Such is the nature of your present engagements; and to these duties you are now bound by the most sacred ties.

CHAPTER X.

THIRD, OR MASTER MASON'S DEGREE.

[The enlightened brother Hutchinson, in his elaborate work, entitled the *Spirit of Masonry*, from which I have elucidated the present compilation, by copious extracts, commences his lecture on the Master Mason's order as follows:]

The Master Mason's Order.

As I at first proposed to investigate the three progressive orders of Masons, Apprentices, Craftsmen, and Masters, by a definition and description of the several circumstances which attended the worshippers of the true God—so have I, in the former lectures, shewn, that by the Apprentices order is implied, the first knowledge of the God of nature, in the earliest ages of man. Under the Craftsmen, I have shewn the Mosaic legation, and the Jewish temple at Jerusalem: together with the light which men received, for the discovery of the divine wisdom, by geometrical solutions. I now proceed to the third stage, the most sacred and solemn order of Masons, the *Master Mason's Order.*

Under the Jewish law, the service of God became clouded and obscured by ceremonies and rites, which had daily crept in upon it, through imitation of the neighbouring heathen. When the morals of the Jewish nation were corrupted, civil jurisdiction reeled upon its throne—innovations sapped the religious rule, and anarchy succeeded. No sooner was this compact loosened, than the strength of the Jews was dissolved, and the heathen triumphed in Jerusalem.

The gracious Divinity, perceiving the ruin which was overwhelming mankind, in his benevolence, was moved to redeem us. He saw that the revelation which he had deigned to make of his divinity, *might, majesty,* and *wisdom* to the Jewish tribes, was not sufficient to preserve them in their duty: he weighed the frailty of mankind in the balance which his justice suspended, and to their deficiencies he bestowed his mercy. The Egyptians had abused their learning and wisdom; the Jews had polluted God's ordinances and laws; and sin had made her dominion in the strong places of the earth.

Piety, which had planned the temple at Jerusalem, was expunged; the reverence and adoration due to the divinity, was buried in the filth and rubbish of the world; persecution had dispersed the few who retained their obedience, and the name of the true God was almost totally lost and forgotten among men; religion sat mourning in Israel, in sackcloth and ashes, and morality was scattered, as it were, by the four winds of Heaven.

In this situation, it might well be said, "that the guide to heaven was lost, and the master of the works of righteousness was smitten." The nations had given themselves up to the grossest idolatry; Solomon had fallen; and the service of the true God was effaced, from the memory of those who had yielded themselves to the dominion of sin.

In order that mankind might be preserved from this deplorable estate of darkness and destruction, and *as the old law was dead, and become rottenness*, a new doctrine, and new precepts were wanting to give the key to salvation; in the language of which we might touch the ear of an offended Deity, and bring forth hope for eternity. *True religion* was fled: "Those who sought her through the wisdom of the ancients were not able to raise her; she eluded the grasp; and their polluted hands were stretched forth in vain for her restoration." Those who sought her by the old law were frustrated, for "Death had stepped between, and corruption defiled the embrace;" Sin had beset her steps, and the vices of the world had overwhelmed her.

The great Father of all, commiserating the miseries of the world, sent his only son, who was *innocence* itself, to teach the doctrine of salvation; by whom man was raised from the death of sin, unto the life of righteousness; from the tomb of corruption into the chambers of hope; from the darkness of despair to the celestial beams of faith; and not only working for us this redemption; but making with us the covenant of regeneration; whence we are become the children of the Divinity, and inheritors of the realms of Heaven.

We *masons*, describing the deplorable estate of religion under the Jewish law, speak in figures. "Her tomb was in the rubbish and filth cast forth of the temple, and *acacia* wove its branches over her monument;" ἀκακία, being the Greek word for innocence, or being free from sin; implying that the sins and corruptions of the old law, and devotees of the Jewish altar, had hid religion from those who sought her, and she was only to be found where *innocence* survived,

and under the banner of the divine lamb; and as to ourselves professing that we were to be distinguished by our *acacy*, or as true *acacians* in our religious faith and tenets.*

The acquisition of the doctrine of redemption, is expressed in the typical character of *Huramen* (Ηυρεμεν, inveni) and by the applications of that name with masons, it is implied, that we have discovered the knowledge of God and of his salvation, and have been redeemed from the death of sin, and the sepulchre of pollution and unrightcousness.†

Thus the *master mason* represents a man under the christian doctrine, saved from the grave of iniquity, and raised to the faith of salvation.

Prayer at raising a Brother to the Sublime Degree of a Master Mason.

Thou, O God! knowest our down-sitting and our up-rising, and understandest our thoughts afar off. Shield and defend us from the evil intentions of our enemies, and support us under the trials and afflictions we are destined to endure, while travelling through this vale of tears. Man that is born of a woman, is of few days, and full of trouble. He cometh forth as a flower, and is cut down; he fleeth also as a shadow, and continueth not. Seeing his days are determined, the number of his months are with thee; thou hast appointed his bounds that he cannot pass; turn from him, that he may rest, till he shall accomplish his day. For there is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease. But man dieth and wasteth away: yea, man giveth up the ghost, and where is he? As the waters fail from the sea, and the flood decayeth and drieth up, so man lieth down, and riseth not up till the heavens shall be no more. Yet, O

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* Acacia—*Akakia*, in antiquity, a roll, or bag, represented on the medals of the Greek and Roman Emperors: some think it is only an handkerchief, which they used as a signal; others take it for a volume, or roll of memorandums or petitions; and others will have it to be a purple bag filled with earth, to remind the prince of his mortality.

† The mason advancing to this state of masonry, pronounces his own sentence, as confessional of the imperfection of the second stage of his profession, and as probationary of the exalted degree to which he aspires, in this Greek distich, Τυμβοστρωτω, Struto tumultum: "I prepare my sepulchre; I make my grave in the pollutions of the earth; I am under the shadow of death." This distich has been vulgarly corrupted among us, and an expression takes its place scarcely similar in sound, and entirely inconsistent with masonry, and unmeaning in itself.

Lord! have compassion on the children of thy creation; administer them comfort in time of trouble, and save them with an everlasting salvation.—*Amen.* So mote it be.

The First Section.

The ceremonies attending this stage of our profession are solemn and tremendous; during which a sacred awe is diffused over the mind, the soul is struck with reverence, and all the spiritual faculties are called forth to worship and adoration.

This, our order, is a positive contradistinction to the Judaic blindness and infidelity, and testifies our faith concerning the resurrection of the body.

In fine, such is the importance of this section, that we may safely declare, that the person who is unacquainted with it, is illy qualified to act as a ruler or governor of the work.

The following passage of scripture is introduced during the ceremonies:

"Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them; while the sun, or the light, or the moon, or the stars, be not darkened, nor the clouds return after the rain: in the day when the keepers of the house shall tremble, and the strong men shall bow themselves, and the grinders cease because they are few, and those that look out of the windows be darkened; and the doors shall be shut in the streets, when the sound of the grinding is low; and he shall rise up at the voice of the bird; and all the daughters of music shall be brought low: also when they shall be afraid of that which is high, and fears shall be in the way, and the almond tree shall flourish, and the grashopper shall be a burden, and desire shall fail; because man goeth to his long home, and the mourners go about the streets: or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern: then shall the dust return to the earth as it was; and the spirit shall return unto God who gave it."—*Ecclesiastes* xii. 1—7.

Or this Selection.

It is better to go to the house of mourning, than to the house of feasting. For that is the end of all men, which is there signified, and the living must lay it to heart. All flesh shall wax old as a garment; and as leaves growing on

a green tree, some bud forth, and others fall off; so is the generation of flesh and blood; one is buried, and another is born. If a man live many years, and rejoice in them all, yet let him remember the days of darkness; which, when they come, the things which are past shall be reproved of vanity. Rejoice, O young man, in thy youth, and let thy heart cheer thee in the days of thy youth, and walk in the ways of thy heart, and in the sight of thine eyes: but know, that for all these things God will bring thee into judgment. Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them: before the dust return to its earth, from whence it came, and the spirit to God who gave it. Of making many books there is no end; and much study is a weariness to the flesh. Let us hear the conclusion of the whole matter; fear God and keep his commandments; for this is the whole duty of man.

In all thy works remember thy last end, when thou must bid a long farewell to all the world. Remember that dreadful day of the universal judgment, "*and thou shalt not sin forever.*" Remember the joys prepared for the righteous, and the miseries that attend the wicked; and remember how nearly it concerns thy soul to have a happy or a miserable eternity, "and thou wilt break off thy sins by repentance, and acts of mercy to the poor."

Holy Resolution.—I will be steadfast, and unmoveable, always abounding in the work of the Lord; forasmuch as I know that my labour shall not be in vain in the world.

Invocation.—O gracious Mediator, who lay in the grave for me, a miserable sinner, let me not die eternally, but save me for thy mercy's sake.

O Son of God and Man! who camest in mercy to save us; bring the same mercy with thee when thou comest to judge us.

Meanwhile, O be pleased to assist us with thy heavenly grace, that we may continue thine forever, and to stand perpetually with our accounts prepared:

That we may die in thy peace, and after death pass through the gate of our grave to a joyful resurrection, through him who is the resurrection and the life, our only mediator and redeemer. So mote it be.

The Second Section.

This section recites the historical traditions of the order, and presents to view a finished picture, of the utmost conse-

quence to the fraternity. It exemplifies an instance of virtue, fortitude, and integrity, seldom equalled, and never excelled, in the history of man.

The following passages from the first Great Light in Masonry, ought to be solemnly recited by the master, or by some brother appointed by him:

"The hand of the Lord was upon me, and carried me out in the spirit of the Lord, and set me down in the midst of the valley which was full of bones,

"And caused me to pass by them round about: and, behold, there were very many in the open valley; and lo, they were very dry.

"And he said unto me, Son of man, can these bones live? and I answered, O Lord God, thou knowest.

"Again he said unto me, Prophesy upon these bones, and say unto them, O ye dry bones, hear the word of the Lord.

"Thus saith the Lord God unto these bones; Behold, I will cause breath to enter into you, and ye shall live:

"And I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live; and ye shall know that I am the Lord.

"So I prophesied, as I was commanded: and as I prophesied, there was a noise, and behold a shaking and the bones came together, bone to his bone.

"And when I beheld, lo, the sinews and the flesh came up upon them, and the skin covered them above: but there was no breath in them.

"Then said he unto me, Prophesy unto the wind, prophesy, son of man, and say to the wind, Thus saith the Lord God; Come from the four winds, O breath, and breathe upon these slain, that they may live.

"So I prophesied as he commanded me, and the breath came into them, and they lived, and stood up upon their feet."

The Third Section.

The third section illustrates certain hieroglyphical emblems, and inculcates many useful lessons, to extend knowledge, and promote virtue.

In this branch of the lecture, many particulars relative to king Solomon's temple are considered.

The construction of this grand edifice was attended with wo remarkable circumstances. From Josephus we learn,

that although seven years were occupied in building it, yet during the whole term it rained not in the day time, that the workmen might not be obstructed in their labor: and from sacred history it appears, that there was neither the sound of the hammer, nor axe, nor any tool of iron, heard in the house, while it was building.

This famous fabric was supported by fourteen hundred and fifty-three columns, and two thousand nine hundred and six pilasters; all hewn from the finest Parian marble. There were employed in its building three grand masters; three thousand and three hundred masters, or overseers of the work; eighty thousand fellow crafts; and seventy thousand entered apprentices, or bearers of burthens. All these were classed and arranged in such a manner by the wisdom of Solomon, that neither envy, discord, nor confusion, were suffered to interrupt that universal peace and tranquillity, which pervaded the world at this important period.

The Pot of Incense,

Is an emblem of a pure heart, which is always an acceptable sacrifice to the Deity; and, as this glows with fervent heat, so should our hearts continually glow with gratitude to the great and beneficent Author of our existence, for the manifold blessings and comforts we enjoy.

The Bee-Hive

Is an emblem of industry, and recommends the practice of that virtue to all created beings, from the highest seraph in heaven, to the lowest reptile of the dust. It teaches us, that, as we came into the world rational and intelligent beings, so we should ever be industrious ones; never sitting down contented, while our fellow-creatures around us are in want, when it is in our power to relieve them, without inconvenience to ourselves.

When we take a survey of nature, we view man, in his infancy, more helpless and indigent than the brutal creation; he lies languishing for days, months and years, totally incapable of providing sustenance for himself, or guarding against the attack of the wild beasts of the field, or sheltering himself from the inclemencies of the weather.

It might have pleased the great Creator of heaven and earth to have made man independent of all other beings; but, as dependence is one of the strongest bonds of society,

mankind were made dependent on each other for protection and security, as they thereby enjoy better opportunities of fulfilling the duties of reciprocal love and friendship. Thus was man formed for social and active life, the noblest part of the work of God; and he that will so demean himself as not to be endeavoring to add to the common stock of knowledge and understanding, may be deemed a *drone* in the *hive* of nature, a useless member of society, and unworthy of our protection as masons.

The book of Constitutions, guarded by the Tyler's sword,

Reminds us that we should be ever watchful and guarded, in our thoughts, words and actions, particularly when before the enemies of masonry; ever bearing in remembrance those truly masonic virtues, *silence* and *circumspection.*

The Sword pointing to a naked Heart,

Demonstrates that justice will sooner or later overtake us; and although our thoughts, words and actions, may be hidden from the eyes of man, yet that

All-seeing Eye,

Whom the Sun, Moon and Stars obey, and under whose watchful care even Comets perform their stupendous revolutions, pervades the inmost recesses of the human heart, and will reward us according to our merits.

The Anchor and Ark

Are emblems of a well-grounded *hope,* and a well-spent life. They are emblematical of that divine *ark* which safely wafts us over this tempestuous sea of troubles, and that *anchor* which shall safely moor us in a peaceful harbor, where the wicked cease from troubling, and the weary shall find rest.

*The Forty-seventh Problem of Euclid.**

This was an invention of our ancient friend and brother, the great Pythagoras, who, in his travels through Asia, Africa, and Europe, was initiated into several orders of

* THEOREM.]—In any right-angled triangle, the square which is described upon the side subtending the right angle, is equal to the squares described upon the sides which contain the right angle.—*Euclid, lib. i. prop. 47.*

priesthood, and raised to the sublime degree of a master mason. This wise philosopher enriched his mind abundantly in a general knowledge of things, and more especially in geometry or masonry; on this subject he drew out many problems and theorems, and among the most distinguished, he erected this, which, in the joy of his heart, he called *Eureka*, in the Grecian language, signifying, *I have found it;* and upon the discovery of which, he is said to have sacrificed a hecatomb. It teaches masons to be general lovers of the arts and sciences.

The Hour-Glass

Is an emblem of human life; behold! how swiftly the sands run, and how rapidly our lives are drawing to a close. We cannot without astonishment behold the little particles which are contained in this machine; how they pass away almost imperceptibly; and yet, to our surprise, in the short space of an hour they are all exhausted. Thus wastes man! to-day, he puts forth the tender leaves of hope; to-morrow, blossoms, "and bears his blushing honors thick upon him;" the next day comes a frost, which nips the shoot, and when he thinks his greatness is still aspiring, he falls, like autumn leaves, to enrich our mother earth.

The Scythe

Is an emblem of time, which cuts the brittle thread of life, and launches us into eternity. Behold! what havoc the scythe of time makes among the human race; if by chance we should escape the numerous evils incident to childhood and youth, and with health and vigour arrive to the years of manhood, yet withal we must soon be cut down by the all-devouring scythe of time, and be gathered into the land where our fathers have gone before us.

The Three Steps,

Usually delineated upon the master's carpet, are emblematical of the three principal stages of human life, viz: youth, manhood, and age. In youth, as entered apprentices, we ought industriously to occupy our minds in the attainment of useful knowledge: in manhood, as fellow crafts, we should apply our knowledge to the discharge of our respective duties to God, our neighbours, and ourselves; that so in age, as master masons, we may enjoy the happy reflec-

tions consequent on a well-spent life, and die in the hope of a glorious immortality.*

Illustration of the Master's Degree.

The *master mason* imposes a duty on himself, full of moral virtue and christian charity, by enforcing that brotherly love which every man should extend to his neighbour.

First—That when the calamities of our brother call for our aid, we should not withdraw the hand that might sustain him from sinking; but that we should render him those services, which, not incumbering or injuring our families or fortunes, charity and religion may dictate, for the saving of our fellow-creature.

Second—From which purpose, indolence should not persuade the foot to halt, or wrath turn our steps out of the way: but forgetting injuries and selfish feelings, and remembering that man was born for the aid of his generation, and not for his own enjoyments only, but to do that which is good; we should be swift to have mercy, to save, to strengthen, and execute benevolence.

Third—As the good things of this life are partially dispensed, and some are opulent whilst others are in distress; such principles also enjoin a mason, be he ever so poor, to testify his good will towards his brother. Riches alone do not allow the means of doing good; *virtue and benevolence* are not confined to the walks of opulence: the rich man, from his many talents, is required to make extensive works under the principles of virtue; and yet poverty is no excuse for an omission of that exercise; for as the cry of innocence ascendeth up to heaven, as the voice of babes and sucklings reach the throne of God, and as the breathings of a contrite heart are heard in the regions of dominion; so a mason's prayers, devoted to the welfare of his brother, are required of him.

Fourth—The fourth principle is never to injure the confidence of your brother, by revealing his secrets; for per-

* As the great testimonial that we are risen from the state of corruption, we bear the emblem of the *holy trinity*, as the insignia of our vows, and of the origin of the Master's order. This emblem is given by geometricians as a demonstration of the trinity in unity.

On receiving this ensign, the mason professeth himself in a short distich, in the Greek language, which, from the rules of our order, I am forbid to commit to writing; the literal meaning of which is, "*vehementer cupio vitam*," ardently I wish for life; meaning the everlasting life of redemption and regeneration; an avowal which carries with it the most religious import, and must proceed from a pure faith.

haps that were to rob him of the guard which protects his property or life. The tongue of a mason should be void of offence, and without guile; speaking truth with discretion, and keeping itself within the rule of judgment; maintaining a heart void of uncharitableness, locking up secrets, and communing in charity and love.

Fifth—Of Charity. So much is required of a mason, in his gifts, as discretion shall limit; charity begins at home, but like a fruitful olive tree planted by the side of a fountain, whose boughs overshoot the wall, so is charity: it spreads its arms abroad from the strength and opulence of its station, and lendeth its shade for the repose and relief of those who are gathered under its branches. Charity, when given with imprudence, is no longer a virtue; but when flowing from abundance, it is glorious as the beams of morning, in whose beauty thousands rejoice. When donations, extorted by pity, are detrimental to a man's family, they become sacrifices to superstition, and, like incense to idols, are disapproved by heaven.

The five points of Fellowship farther Illustrated.

First—When the necessities of a brother call for my aid and support, I will be ever ready to lend him such assistance to save him from sinking, as may not be detrimental to myself or connexions, if I find him worthy thereof.

Second—Indolence shall not cause my footsteps to halt, nor wrath turn them aside; but forgetting every selfish consideration, I will be ever swift of foot to serve, help, and execute benevolence to a fellow-creature in distress; and more particularly to a brother mason.

Third—When I offer up my ejaculations to Almighty God, a brother's welfare I will remember as my own; for as the voices of babes and sucklings ascend to the throne of grace, so most assuredly will the breathings of a fervent heart arise to the mansions of bliss, as our prayers are certainly required of each other.

Fourth—A brother's secrets, delivered to me as such, I will keep as I would my own; as betraying that trust might be doing him the greatest injury he could sustain in this mortal life; nay, it would be like the villainy of an assassin, who lurks in darkness to stab his adversary, when unarmed and least prepared to meet an enemy.

Fifth—A brother's character I will support, in his absence as I would in his presence: I will not wrongfully revile him

yself, nor will I suffer it to be done by others, if in my ower to prevent it.

Thus by the five points of fellowship are we linked together in one indivisible chain of sincere affection, brother-y love, relief, and truth.

The advantages which the truly worthy Brother may derive from a perfect knowledge of this sublime degree.

This institution, which was first founded in the mysteries f religion, as I have before rehearsed to you, is now mainained by us on the principles of lending mutual aid and conolation to each other. How should we be able to discern he brethren of this family, but through such tokens as hould point them out from other men? Language is now rovincial, and the dialects of different nations would not e comprehensible to men ignorant and unlettered. Hence t became necessary to use an expression which should be ognizable by people of all nations. So it is with masons; hey are possessed of that universal expression, and of such emains of the original language, that they can communicate heir history, their wants, and prayers, to every brother maon throughout the globe: from whence, it is certain, that mulitudes of lives have been saved in foreign countries, when hipwreck and misery had overwhelmed them: when robbers ad pillaged, when sickness, want, and misery had brought hem even to the brink of the grave, the discovery of masony has saved them: the discovery of being a brother, hath taid the savage hand of the conqueror, lifted in the field of attle to cut off the captive; hath withheld the sword emrued in carnage and slaughter, and subdued the insolence f triumph to pay homage to the craft.*

The importance of secrecy with us, is such, that we may ot be deceived in the dispensing of our charities; that we nay not be betrayed in the tenderness of our benevolence, and thers usurp the portion which is prepared for those of our wn family.

To betray the watchword, which should keep the enemy rom the walls of our citadel, so as to open our strong holds o robbers and deceivers, is as great a moral crime, as to hew the common thief the weaknesses and secret places of ur neighbour's dwelling-houses, that he may pillage their goods. Nay, it is still greater, for it is like aiding the sacri-

* Among thousands of instances which might be recorded, many of which ave come to my knowledge, there can be no doubt, but the recent escape of he celebrated General Lavallette, may be traced to this source.

legious robber to ransack the holy places, and steal the sacred vessels devoted to the most solemn rites of religion. It is snatching from the divine hand of charity, the balm which she holds forth to heal the distresses of her children; the cordial cup of consolation, which she offers to the lip of calamity, and the sustenance her fainting infants should receive from the bosom of her celestial love.

As this, then, is the importance of masons' secrecy, wherefore should the world wonder that the most profligate tongue which ever had expression, hath not revealed it? The sport is too criminal to afford delight, even to the wickedest of mankind; for it must be wantonness only which could induce any man to divulge it, as no profit could arise therefrom, nor selfish view be gratified. It was mentioned by divine lips as a crime not in nature: "What man is there of you, whom, if his son ask for bread, will give him a stone; or if he ask a fish, will give him a serpent?" Then can there be a man so iniquitous among masons, as to guide the thief to steal from his sick brother the medicine which should restore his health? the balsam which should close his wounds? the clothing which should shield his trembling limbs from the severity of the winter? the drink which should moisten his fainting lip? the bread which should save his soul alive?

Such is the importance of our secrecy: were there no other ties upon our affections or consciences, than merely the sense of the injury we should do to the poor and the wretched, by a transgression of this rule, I am persuaded it would be sufficient to lock up the tongue of every man who professes himself to be a mason.

The Freemason's Memento.

—M—Magnitude, Moderation, Magnanimity.
—A—Affability, Affection, Attention.
—S—Silence, Secrecy, Security.
—O—Obedience, Order, Œconomy.
—N—Noble, Natural, Neighborly.
—R—Rational, Reciprocative, Receptive.
—Y—Yielding, Ypright, Yare.

EXPLANATION.

Masonry, of things, teacheth how to attain the
just - - - - - - - - - - - - *Magnitude*,
to inordinate affections, the art of - - *Moderation*;
It inspires the soul with true - - - *Magnanimity*.

Masonry likewise teacheth us - - - - - - *Affability,*
to love each other with true - - - - - - *Affection,*
and to pay to things *sacred* a just - - - *Attention.*
It instructeth us how to keep - - - - *Silence,*
to maintain - - - - - - - - - - - - *Secrecy,*
and preserve - - - - - - - - - - - - *Security.*
Also, to whom it is due, - - - - - - *Obedience,*
to observe good - - - - - - - - - - *Order,*
and a commendable - - - - - - - - *Œconomy.*
It likewise teacheth us how to be worthily *Noble,*
truly - - - - - - - - - - - - - - *Natural,*
and, without reserve, - - - - - - - *Neighbourly.*
It instilleth principles indisputably - - *Rational,*
and formeth in us a disposition - - *Reciprocative,*
and - - - - - - - - - - - - - - *Receptive.*
It maketh us to things indifferent - - *Yielding,*
to what is absolutely necessary, perfectly - *Ypright,**
and to do all that is truly good, most willingly, *Yare.*†

An Address to Free-masons in General.

Stretch forth your hands to assist a brother, whenever it is in your power; to be always ready to go any where to serve him; to offer your warmest petitions for his welfare; to open your breasts and hearts to him; to assist him with your best counsel and advice; to sooth the anguish of his soul, and betray no confidence he reposes in you; to support him with your authority; to use your utmost endeavours to prevent him from falling; to relieve his wants as far as you are able, without injuring yourselves or your families. In short, mutually to support and assist each other, and earnestly to promote one another's interests, are duties which (well you know) are incumbent upon you. But do these duties always influence you? Are they not too often forgotten? Your worthy brother too frequently neglected, and the stranger preferred to those of your own household? Ye are connected by solemn promises; let those always be so remembered as to direct your actions: for then, and then only, will you preserve your consciences void of offence, and prepare that firm cement of utility and affection, which time will have no power to destroy.

*Fixed.——†Ready. Vide Johnson's quarto Dictionary.

Dr. Smith's imperishable nature of Masonry.

The other societies of this world—empires, kingdoms and commonwealths—being of less perfect constitutions, have been of less permanent duration. Although men have busied themselves, through all ages, in forming and reforming them, in casting down and building up; yet still their labors have been vain! The reason was—hear it and be wise, ye builders of the present day—the reason was, that they daubed with untempered mortar, and admitted into their structures, the base, discordant, heterogeneous materials of pride, ambition, selfishness, "malice, guile, hypocrisies, envies and evil speaking"—which we reject. Hence their fabrics, unable to support themselves, tumbled to the foundation, through internal weakness, or were shaken to pieces by external violence.

The Egyptian, the Babylonian, the Assyrian, the Persian empires; the commonwealths of Athens, of Sparta, and of Rome, with many more of later date—Where are they now? "fall'n—fall'n—fall'n"—the weeping voice of history replies! The meteors of an age, the gaze of one part of the world; they rose—they blazed awhile on high—they burst and sunk again, beneath the horizon, to that place of oblivion, where the pale ghosts of departed grandeur, fleet about in sad lamentation of their former glory!

Such have been the changes and revolutions, which, as a fraternity, we have seen. From the bosom of the lodge, (seated on an eminence) its foundations reaching the centre, and its summit the sky; we have beheld, as upon a turbulent ocean at an immense distance beneath us, the states of this world alternately mounted up and cast down, as they have regarded or neglected the principles described above; while, supported by them, the sublime fabric of our constitution has remained unshaken through ages—and, thus supported, it shall remain; while the sun opens the day to gild its cloud-capt towers, or the moon leads on the night to checker its starry canopy. The current of things may roll along its basis,* the tide of chance and time may beat against its walls: the stormy gusts of malice may assault its lofty battlements, and the heavy rains of calumny may descend upon its spacious roof—but all in vain. A building, thus con-

* A few sentences which were left out in the London editions of the Sermon on St. John the Baptist's day, 1755, as relating only to the society before whom it was preached, are interwoven in this page.

structed and supported, is impregnable, from without; and can then only be dissolved when the pillars of the universe shall be shaken, and "the great globe itself, yea all which it inherit, shall, like the baseless fabric of a vision," pass away before the Almighty Architect.

The *working tools* of a master mason are in a particular manner, the Holy Bible, the Square and the Compasses.* The sacred writings being the spiritual tressel board on which the master draws, and from whence he deduces his proper designs, it is appropriately circumscribed by the compass of reason, and laid down agreeably to the square of conscience. Thus the experienced master, in his degree, in imitation of the glorious Creator of all things, both in heaven and earth; the wise founder of the universe, who with his far extended compasses, measures worlds unnumbered, prescribes their revolutions, and keeps them within their orbs, should regulate his passions, curb his desires, and, by an undeviating course of faith, hope, and charity, endeavour to qualify himself for a house not made with hands, a habitation eternal in the heavens.

A Charge at Initiation into the Third Degree.

BROTHER—Your zeal for our institution, the progress you have made in our mystery, and your steadfast conformity to our useful regulations, have pointed you out as a proper object for this peculiar mark of our favor.

Duty, honor, and gratitude, now bind you to be faithful to every trust; to support the dignity of your character on all occasions; and strenuously to enforce, by precept and example, a steadfast obedience to the tenets of masonry. Exemplary conduct on your part, will convince the world,

* Mr. Preston says, the working tools of a master mason are all the implements of masonry indiscriminately, but more especially the trowel; and our indefatigable brother Webb, thus elucidates its spiritual use.

"The trowel is an instrument made use of by operative masons, to spread the cement which unites a building into one common mass; but we as free and accepted masons, are taught to make use of it for the more noble and glorious purpose of spreading the cement of *brotherly love* and affection; that cement which unites us into one sacred band, or society of friends and brothers, among whom no contention should ever exist, but that noble contention, or rather emulation, of who best can work, or best agree."

I have no objection to have the trowel used, as often as it can be applied to a purpose so beneficial to the craft, but must at the same time be allowed to remark that this important instrument, is especially adapted to the select master, a degree highly important, although not generally known. The trowel has not, until of late, been considered as appertaining to the degree of master mason.—*Compiler.*

that merit is the just title to our privileges, and that on you our favors are not undeservedly bestowed.

In this respectable character, you are authorized to correct the irregularities of less informed brethren; to correct their errors; to fortify their minds with resolution against the snares of the insidious, and to guard them against every allurement to vicious practices. To preserve unsullied the reputation of the fraternity, ought to be your constant care, and therefore it becomes your province to caution the inexperienced against a breach of fidelity. To your inferiors you are to recommend obedience and submission; to your equals, courtesy and affability; to your superiors, kindness and condescension. Universal benevolence you are zealously to inculcate; and, by the regularity of your own conduct, endeavour to remove every aspersion against this venerable institution. Our ancient land-marks you are carefully to preserve, and not suffer them, on any pretence, to be infringed, or countenance a deviation from our established usages and customs.

Your virtue, honor and reputation, are concerned, in supporting with dignity, the respectable character you now bear. Let no motive, therefore, make you swerve from your duty, violate your vows, or betray your trust; but be true and faithful, and imitate the example of that celebrated artist, whom you have this evening represented. Thus you will render yourself deserving of the honor which we have conferred, and worthy of the confidence that we have reposed.

The Master's, as well as the two preceding Degrees, are closed in the name of St. John, to whose memory they are dedicated.

In modern* masonry it is given as a principle, why our dedication of lodges is made to *St. John*, that the masons who engaged to conquer the Holy Land, chose that saint for their patron. I should be sorry to appropriate the Balsarian sect of christians of St. John, as an explanation of this principle; *St. John* obtains our dedication, as being the proclaimer of that salvation which was at hand, by the coming of Christ; and we, as a set of religious, assembling in the true faith, commemorate the proclamations of the Baptist. In the name of St. John the Evangelist, we acknowledge the testimonies which he gives, and the divine λόγος, which he makes manifest.

* By modern masonry is meant its propagation among the christian nations of the world.

CHAPTER XI.

Observations on the Degree of Present, or Past-Master.

FORMERLY none but those, who, having by a steady line of onduct, and the most unremitting exertions, in the cause of asonry, been selected by their brethren, and placed as chief verseers of the work, were made acquainted with the mysries contained in this degree, and such only were considred, as legally authorized to sit and act, as representatives the general grand conventions; but in consequence of the anner in which the divine influence of masonry has been tended over the greater parts of the habitable globe, it as been found convenient to confer this knowledge to any orthy master, who may obtain the unanimous consent of e past masters of the lodge, of which he is at the time a ember. No master can, however, obtain the honorary deree of past master in any other lodge, than that of which is a working member, except in a chapter of R. A. Masons, ho possess the privilege of conferring all the intermediate egrees, by a right inherent in them.*

"It is a degree which should be carefully studied, and well iderstood, by every master of a lodge. It treats of the overnment of our society; the disposition of our rulers; id illustrates their requisite qualifications. It includes the remony of opening and closing lodges in the several preding degrees; and also the forms of installation and concration; in the grand lodge, as well as private lodges. It mprehends the ceremonies at laying the foundation stones public buildings, and also at dedications and at funerals, a variety of particulars explanatory of those ceremonies."

he following passages of scripture, serve to elucidate the foregoing degree:

Revelations, xi. 1. "And there was given me a reed like nto a rod; and the angel stood, saying, rise and measure e temple of God, and the altar, and them that worship erein."

Ezekiel xi. 3. "And he brought me thither, and behold, ere was a man, whose appearance was like the appear-

* See constitution of the Grand Royal Arch Chapter.

ance of brass; with a line of flax in his hand, and a measuring reed; and he stood in the gate.

4. "And the man said unto me, Son of man behold with thine eyes, and hear with thine ears, and set thine heart upon all that I shall shew thee; for the intent that I might shew them unto thee, art thou brought hither: declare all that thou seest to the house of Israel.

6. "Then came he unto the gate which looketh toward the east, and went up the stairs thereof, and measured the threshold of the gate, which was one reed broad; and the other threshold of the gate, which was one reed broad.

8. "He measured also the porch of the gate within, one reed.

26. "And there were seven steps to go up to it, and the arches thereof were before them: and it had palm-trees, one on this side, and another on that side, upon the posts thereof.

32. "And he brought me into the inner court toward the east: and he measured the gate according to these measures.

49. "The length of the porch was twenty cubits, and the breadth eleven cubits; and he brought me by the steps whereby they went up to it: and there were pillars* by the posts, one on this side, and another on that side."

Jeremiah xv. 19. "Thou shalt stand before me: and if thou take forth the precious from the vile, thou shalt be as my mouth."

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* See 1st Kings, vii. 21, and 2d Chronicles, iii. 16.

CHAPTER XII.

FOURTH, OR MARK MASTER-MASON'S DEGREE.

THIS is one among other degrees, which will be duly noticed ı the subsequent part of this work, denominated appendant, ıd may justly be considered an elucidation of the Second, r Fellow Craft's Degree. As a proof of my position, I again ıtroduce the most respectable authority, which has ever llen to my lot to peruse. Hutchinson, treating of the build-ıg of the Temple at Jerusalem, says:

The first worshippers of the God of nature, in the na-ons of the east, represented the Deity by the figures of the *un and Moon*, from the influence of those heavenly bodies n the earth; professing that the universe was the temple ı which the Divinity was at all times, and in all places, pre-ent.

They adopted these, with other symbols, as a cautious mode f preserving or explaining divine knowledge: but we perceive ıe danger arising from thence to religion; for the eye of he ignorant, the bigot, and enthusiast, cast up towards these bjects, without the light of understanding, introduced the vorship of images, and at length the idols of Osiris and Isis ecame the Gods of the Egyptians, without conveying to their evotees the least idea of their great archetype. Other na-ions (who had expressed the attributes of the Deity by out-vard objects, or who had introduced pictures into the sacred laces, as ornaments, or rather to assist the memory, claim evout attention, and warm the affections) ran into the same rror, and idols multiplied upon the face of the earth.

Amongst the ancients, the worshippers of idols, through-ıut the world, had at last entirely lost the remembrance of he original, of whose attributes their images were at first nerely symbols; and the second darkness in religion was nore tremendous than the first, as it was strengthened by ırepossession, custom, bigotry, and superstition.

Moses had acquired the knowledge of the Egyptians, and lerived the doctrines of truth from the righteous ones of the ıations of the east; he being also touched by divine influence, ınd thence truly comprehending the light from out the dark ıess, taught the people of Israel the worship of the true God, vithout the enigmas and pollutions of the idolatrous nations vhich surrounded them.

This was the second æra of the worship of the God of nature: and at this period the second stage of masonry arises.

The ruler of the Jews, perceiving how prone the minds of ignorant men were to be led aside by show and ceremony; and that the eye being caught by pomp and solemn rites, perverted the opinion and led the heart astray; and being convinced that the magnificent festivals, processions, sacrifices and ceremonials of the idolatrous nations, impressed the minds of mankind with a wild degree of reverence and enthusiastic devotion, thought it expedient for the service of the God of Israel, to institute holy offices, though in an humbler and less ostentatious mode; well judging that the service and adoration of the Deity, which was only clothed in simplicity of manners, and humble prayer, must be established in the judgment and conviction of the heart of man; with which ignorance was ever waging war.

In succeeding ages, Solomon built a Temple for the service of God, and ordained its rites and ceremonies to be performed with a splendour equal to the most extravagant pomp of the idolaters.

As this Temple* received the second race of the servants of the true God, and as the true Craftsmen were here proved in their work, I will crave your attention to the circumstances which are to be gathered from holy writ, and from historians, touching this structure, as an illustration of those secrets in masonry, which may appear to my brethren, dark or insignificant, unless they are proved from thence.

In the first book of Kings, we are told that "Hiram, king of Tyre, sent his servants unto Solomon, and Solomon sent to Hiram, saying, Behold I intend to build a house unto the name of the Lord my God. And Solomon raised a levy out of all Israel, and the levy was thirty thousand men. And he sent them to Lebanon, ten thousand a month, by courses; a month they were in Lebanon, and two months at home; and Adoniram was over the levy. And Solomon had threescore and ten thousand that bear burdens, and fourscore thousand hewers in the mountains; besides the chief of Solomon's officers which were over the work, three thousand and three hundred, which ruled over the people which

* Ezekiel xliv. 2. "The east gate shall be shut, it shall not be opened, and no man shall enter in by it, because the Lord, the God of Israel, hath entered in by it, therefore it shall be shut."

Ver. 3. "It is for the prince: the prince shall sit in it to eat bread before the Lord."

wrought in the work. And the king commanded, and they brought great stones, costly stones, and hewed stones, to lay the foundation of the house. And Solomon's builders and Hiram's builders did hew them, and the stone-squarers or Gibilites. In the fourth year was the foundation of the house laid, and in the eleventh year was the house finished throughout all the parts thereof, and according to all the fashion of it. And king Solomon sent and fetched Hiram out of Tyre. He was a widow's son of the tribe of Naphtali, and his father was a man of Tyre, a worker in brass. He cast two pillars of brass, with two chapiters, which were of lily-work, and he set up the pillars in the porch of the Temple. And he set up the right pillar, and he called the name thereof Jachin; and he set up the left pillar, and called it Boaz." In the second book of Chronicles, we read that "he set three hundred and ten thousand of them to be bearers of burthens, and fourscore thousand to be hewers in the mountains; and three thousand and six hundred overseers to set the people at work. And Solomon sent to Hiram, king of Tyre, to send him a man cunning to work in gold and in silver, in brass, in iron, in purple, in crimson, and in blue, and skilful in engravings. And Hiram sent unto him a cunning man, endued with the understanding of Hiram his father. And he made before the house two pillars, and called the name of that on the right hand Jachin, and that on the left Boaz.*

When this splendid structure was finished, "Solomon stood before the altar of the Lord, in the presence of all the

* The raising *pillars and obelisks* was a custom of the eastern nations, and of Egypt in particular; the use of which we are told was to *record* the *extent of dominion*, and the *tributes of nations* subject to the Egyptian empire, &c. or in *commemoration of memorable events*. Diodorus tells us, that Sesostris signalized his reign by the erection of two obelisks, which were cut with a design to acquaint posterity of the extent of his power, and the number of nations he had conquered. Augustus, according to the report of Pliny, transported one of these obelisks to Rome, and placed it in the Campus Martius. Pliny says the Egyptians were the first devisers of such monuments, and that Mestres, king of Heliopolis, erected the first. Marsham and others attribute the invention to Jesostris. The obelisk of Shannesses exceeded all that had preceded it: Constantine, and Constans, his son, caused it to be moved to Rome, where it remains the noblest piece of Egyptian antiquity existing in the world. Solomon had pursued this custom in erecting his pillars in the porch of the temple, which he designed should be a memorial to the Jews as they entered the holy place, to warm their minds with confidence and faith; by this record of the promises made by the Lord unto his father David, and which were repeated unto him in a vision, in which the voice of God proclaimed, 1 Kings ix. 5, "I will establish the throne of thy kingdom upon Israel forever."

congregation of Israel, and spread forth his hands and said, O Lord God of Israel, there is no God like thee in the heaven and in the earth: O Lord my God hearken unto the cry and the prayer which thy servant prayeth before thee: O Lord God turn not away the face of thine anointed."

In the conduct of this great work, we must admire the sagacity of this pious architect; he discerned the necessity there was to assign to portions of his people, the particular labour they were to pursue; he gave them particular signs and secret tokens,* by which each rank should be distinguished, in order that the whole might proceed with propriety, and without confusion; he selected those of most enlightened minds and comprehensive understandings, religious men, piously zealous in good works, as masters to superintend the workmen; men skilful in geometry and proportions, who had been initiated and proved in the mystical learning of the ancient sages; those he made overseers of the work: the whole was conducted with that degree of holy reverence, that even the noise of a tool or instrument was not permitted to disturb the sacred silence on Moriah, sanctified by the presence of the Almighty, and by his miraculous works. Was it not reasonable, then, to conceive, under this exalted degree of pious attention, that no part of this structure was to be formed, but by men of pure hands and holy minds, who had professed themselves devoted to the service of the true God, and had enrolled themselves under the banner of true religion and virtue. As the sons of Aaron alone were admitted to the holy offices, and to the sacrificial rites, so none but devotees were admitted to this labour. On this stage, we see those religious who had received the truth and the light of understanding as possessed by the first men embodied as artificers, and engaged in this holy work as architects. This, together with the construction of the tabernacle under Moses, are the first instances of our predecessors being exhibited to the world as builders: for, although it is not to be doubted, the sages amongst the Hebrews, Egyptians, Persians, Chaldeans, Greeks, Romans, Bramins, Druids, and Bards, understood geometry and the rules of

* These were meant for the better conduct of the work, and were totally abstracted from those other principles which were the foundation of our profession; they were manual proofs of the part each was stationed to perform; the light which had possessed the soul, and which was the first principle, was in no wise to be distinguished by such signs and tokens, or revealed, expressed, or communicated thereby.

oportion and numbers, yet we have no evidence of their ing the actual executors of any plan in architecture; and t without question they were the projectors and superin ndants of such works in every age and nation.

Without such regulations as Solomon had devised for e government of his servants, without such artificers, d a superior wisdom overruling the whole, we should be a loss to account for the beginning, carrying on, and finhing that great work in the space of seven years and six onths, when the two succeeding temples, though much inrior, employed so much more time; and when we have od authority to believe that the temple of Diana at Ephesus, structure not comparable to the temple at Jerusalem, was vo hundred and twenty years in building.

The building being conducted by a set of religious, makes natural to conceive, that from devotion and pious fervor, well as emulation, those employed had unceasing motives prompt their diligence, and preserve harmony and order; their labor was probationary, and led to an advancement superior privileges, higher points of knowledge, and at e last, to that honorable preeminence of a master of the ly work.

Solomon himself was an extraordinary personage, and his isdom and magnificence had gained him the wonder and atntion of the neighbouring nations; but this splendid strucure, the wonder of the earth, thus raised by the pious hands men laboring in the worship and service of the God of Isel, would of consequence extend his fame, and attract the lmiration of the more distant parts of the world: his name, d his artificers, would become the wonder of mankind, and s works their example and emulation: from thence the mans of Solomon would be dispersed into different states, to perintend the works of other princes, and there would conrt infidels, initiate brethren in their mysteries, and extend eir order over the distant quarters of the known world.

We find that the like distinction was retained on rebuildg the temple in the reign of Cyrus, and that the work as performed by the religious of the Israelites, and not y ordinary mechanics; for they refused to admit the Saaritans to a share of the work, although they petitioned , under the denomination of servants of the same God: but ey were rejected, as unworthy of the works of piety, and nacceptable to the God of Israel: for though they professd themselves to be servants of the true God, they polluted eir worship by idols.

Josephus, in his History of the Antiquities of the Jews, speaking of Solomon's going about to erect the Temple at Jerusalem, gives copies of the epistles which passed between Solomon and Hiram of Tyre on that matter; and which he says remained in his days preserved in their books, and amongst the Tyrians also:* which epistles are as follow:

Solomon to King Hiram.

"Know thou, that my father would have built a temple to God, but was hindered by wars and continual expeditions; for he did not leave off to overthrow his enemies, till he made them all subject to tribute: But I give thanks to God for the peace I at present enjoy: and on that account I am at leisure, and design to build an house to God; for God foretold to my father, that such an house should be built by me: Wherefore I desire thee to send some of thy subjects with mine to Mount Lebanon, to cut down timber; for the Sidonians are more skilful than our people in cutting of wood: as for wages for the hewers of wood, I will pay whatsoever price thou shalt determine."

Hiram to King Solomon.

"There is reason to bless God that he hath committed thy father's government to thee, who art a wise man and endued with all virtues: As for myself, I rejoice at the condition thou art in, and will be subservient to thee in all thou requirest; for when by my servants I have cut down many and large trees, of Cedar and Cypress wood: I will send them to sea, and will order my subjects to make floats of them, and to sail to what place soever of thy country thou shalt desire, and leave them there; after which thy servants may carry them to Jerusalem: but do thou take care to procure corn for this timber, which we stand much in need of, because we inhabit an island."

Josephus, speaking of the progress of the building, says: "Solomon sent for an artificer out of Tyre, whose name was Hiram, by birth of the tribe of Naphtali, on the mother's side. This man was skilful in all sorts of works, but his chief skill lay in working in gold, silver, and brass: the one of the pillars which he set at the entrance of the porch at the right hand, he called Jachin, and the other at the left hand, he called Boaz."

* Eusebius preparat. Evanget. ix. 33, 34, has these letters, though greatly disguised by Eupolemeus, from whom Eusebius had his copies.

Solomon was wise in all the learning of the ancients; he was possessed of all the mystical knowledge of the eastern nations; and to perfect the same, was enlightened by the immediate gift of heaven. It was also the mode and manners of the times, in which the temple of Jerusalem was erected, to use emblematical and symbolic ornaments in the public edifices; a fashion derived from the hieroglyphic monuments of the Egyptians, and the mysterious mode in which their sages concealed their wisdom and learning from the vulgar eye, and communicated science to those of their own order only.

The pillars erected at the porch of the temple were not only ornamental, but also carried with them an emblematical import in their names. *Boaz* being in its literal translation, *in thee is strength;* and *Jachin, it shall be established;* which, by a very natural transposition, may be put thus: *O Lord thou art mighty, and thy power is established from everlasting to everlasting:* Or otherwise they might imply, as Boaz was the father of David, *the house of David shall be established forever.* I am justified in this latter application, by the express words of Nathan the prophet unto David, inspired by the vision of the Lord.

2 Sam. vii. 12—"And when thy days be fulfilled, and thou shalt sleep with thy fathers; I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom.

Ver. 13. "He shall build an house for my name, and I will establish the throne of his kingdom forever.

Ver. 16. "And thine house and thy kingdom shall be established forever before thee; *thy throne shall be established forever.*"

This degree of masonry was not less useful in its original institution, nor are its effects less beneficial to mankind, than those which precede it.

By the influence of this degree, each operative mason, at the erection of the temple of Solomon, was known and distinguished by the Senior Grand Warden.

By its effects the disorder and confusion that might otherwise have attended so immense an undertaking was completely prevented; and not only the craftsmen themselves, who were eighty thousand in number, but every part of their workmanship, was discriminated with the greatest nicety, and the utmost facility. If defects were found, by the help of this degree, the overseers were enabled, without difficulty, to ascertain who was the faulty workman: so that deficien-

cies might be remedied without injuring the credit, or diminishing the reward of the industrious and faithful of the craft.

Charge to be read at opening the Lodge.

"Wherefore, brethren, lay aside all malice, and guile, and hypocricies, and envies, and all evil speakings.

"If so be ye have tasted that the Lord is gracious, to whom coming as unto a living stone, disallowed indeed of men, but chosen of God, and precious; ye also, as living stones, be ye built up a spiritual house, an holy priesthood, to offer up sacrifices acceptable to God.

"Wherefore, also, it is contained in the scriptures, Behold, I lay in Zion, for a foundation, a tried stone, a precious corner stone, a sure foundation; he that believeth shall not make haste to pass it over. Unto you, therefore, which believe, it is an honor; and even to them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner.

"Brethren, this is the will of God, that with well-doing ye put to silence the ignorance of foolish men. As free, and not using your liberty for a cloak of maliciousness, but as the servants of God. Honor all men, love the brotherhood, fear God."

REMARKS ON THE FOURTH LECTURE.

The First Section.

The first section explains the manner of convocating and opening a mark master's lodge. It teaches the stations and duties of the respective officers, and recapitulates the mystic ceremony of introducing a candidate.

In this section is exemplified the regularity and good order that was observed by the craftsmen on Mount Libanus, and in the plains and quarries of Zeredathah, and it ends with a beautiful display of the manner in which one of the principal events originated, which characterizes this degree.

The Second Section.

In the second section the mark master is particularly instructed in the origin and history of this degree, and the indispensable obligations he is under to stretch forth his assisting hand to the relief of an indigent and worthy brother, to a certain and specified extent.

Charity, heaven-born charity, is here particularly inculcated, and specially enjoined.

Charity, in the works of moralists, is defined to be the ve of our brethren, or a kind of brotherly affection one wards another. The rule and standard that this habit is be examined and regulated by, among christians, is the re we bear to ourselves, or that the Mediator bore to-ards us; that is, it must be unfeigned, constant, and out of other design than their happiness.

Such are the general sentiments which the ancients enter-ined of this virtue, and what the modern moralists and ristians define it to be at this day.

In what character charity should be received among ma-ns, is now my purpose further to define, as it stands lim-d to our own society.*

As being so limited, we are not, through that channel, sub-ct to be imposed on by false pretences; and are certain of e proper and merited administration of it. It is hence be hoped, that it exists with us without dissembling or pocrisy, and lives in sincerity and truth: that benefits re-ived impress a lively degree of gratitude and affection on e minds of masons, as their bounties should be bestowed ith cheerfulness, and unacquainted with the frozen finger reluctance: the benevolence of our society should be se

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* 1 Corinthians, xiii. 1. "Though I speak with the tongues of men and of gels, and have not charity, I am become as sounding brass, or a tinkling mbol.

2. "And though I have the gift of prophecy, and understand all mysteries, d all knowledge; and though I have all faith, so that I could remove moun-ns, and have not charity, I am nothing.

3 "And though I bestow all my goods to feed the poor, and though I give y body to be burned, and have not charity, it profiteth me nothing.

4. "Charity suffereth long, and is kind; charity envieth not; charity vaunt h not itself, is not puffed up.

5. "Doth not behave itself unseemly, seeketh not her own, is not easily ovoked, thinketh no evil.

6. "Rejoiceth not in iniquity, but rejoiceth in the truth.

7. "Beareth all things, believeth all things, hopeth all things, endureth all ings.

8 "Charity never faileth; but whether there be prophecies, they shall fail hether there be tongues, they shall cease; whether there be knowledge, it all vanish away.

9. "For we know in part, and we prophesy in part.

10. "But when that which is perfect is come, then that which is in part all be done away.

11. "When I was a child, I spake as a child, I understood as a child, ought as a child; but when I became a man, I put away childish things.

12. "For now we see through a glass, darkly, but then face to face; now now in part; but then shall I know, even as also I am known.

13. "And now abideth faith, hope, charity, these three; but the greatest o ese is charity."

mutual and brotherly, that each ought to endeavour to render good offices, as readily as he would receive them.*

In order to exercise this virtue, both in the character of masons and in common life, with propriety, and agreeable to such principles, we should forget every obligation but affection; for otherwise it were to confound charity with duty. The feelings of the heart ought to direct the hand of *charity*. To this purpose we should be divested of every idea of superiority, and estimate ourselves as being of the same rank and race of men: in this disposition of mind we may be susceptible of those sentiments, which *charity* delighteth in, to feel the woes and miseries of others with a genuine and true sympathy of soul: Compassion is of heavenly birth; it is one of the first characteristics of humanity. Peculiar to our race, it distinguishes us from the rest of creation.†

He whose bosom is locked up against compassion is a barbarian; his manners must be brutal—his mind gloomy and morose—and his passions as savage as the beasts of the forest.

What kind of man is he, who, full of opulence, and in whose hand abundance overflows, can look on virtue in dis-

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* "The misplacing of a benefit is worse than the not receiving of it; for the one is another man's fault, but the other is mine. The error of the giver does oft times excuse the ingratitude of the receiver; for a favor ill placed is rather a profusion than a benefit. It is the most shameful of losses, an inconsiderate bounty. I will choose a man of integrity, sincere, considerate, grateful, temperate, well-natured, neither covetous nor sordid; and when I have obliged such a man, though not worth a groat in the world, I have gained my end. If we give only to receive, we lose the fairest objects for our charity; the absent, the sick, the captive, and the needy."—*Seneca of Benefits.*

"The rule is, we are to give as we would receive, cheerfully, quickly, and without hesitation; for there is no grace in a benefit that sticks to the fingers. A benefit should be made acceptable by all possible means, even to the end that the receiver, who is never to forget it, may bear it in his mind with satisfaction."—*ibid.*

"It is not the value of the present, but the benevolence of the mind, that we are to consider; that which is given with pride and ostentation, is rather an ambition than a bounty."—*ibid.*

† The principles which alone should attend a candidate for initiation to our society, are pathetically represented in the 15th chapter of Psalms, as follows:

1. "Lord, who shall abide in thy tabernacle? who shall abide in thy holy hill?

2. "He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart.

3. "He that backbiteth not with his tongue, nor doth evil to his neighbour; nor taketh up a reproach against his neighbour.

4. "In whose eyes a vile person is contemned; but he honoreth them that fear the Lord; he that sweareth to his own hurt and changeth not.

5. "He that putteth not out his money to usury, nor taketh reward against the innocent. He that doeth these things shall never be moved.

ess, and merit in misery, without pity? Who could behold ithout tears, the desolate and forlorn estate of a widow, ho, in early life, having been brought up in the bosom of a nder mother, without knowing care, and without tasting f necessity, was not befitted for adversity; whose soul was ure as innocence, and full of honor; whose mind had been rightened by erudition, under an indulgent father; whose outh, untutored in the school of sorrows, had been flattered ith the prospect of days of prosperity and plenty; one, ho at length, by the cruel adversity of winds and seas, with er dying husband, is wrecked in total destruction and beg-ary; driven by ill fortune, from peace and plenty; and om the bed of ease, changes her lot to the dank dunghil, r the relief of her weariness and pain; grown meagre with ecessity, and sick with woe; at her bosom hanging her fam-hed infant, draining off the dregs of parental life, for sus-nance; bestowed from maternal love—yielding existence support the babe. Hard-hearted covetousness, and proud tles, can you behold such an object, dry eyed? Can avarice rasp the mite which should sustain such virtue? Can high fe lift its supercilious brow above such scenes in human fe; above such miseries sustained by a fellow-creature? If rchance the voice of the unfortunate and wretched widow heard in complainings, when wearying patience and re-xing resignation breathes a sigh, whilst modesty forbids r supplication; is not the groan, the sigh, more pathetic your ear, you rich ones, than all the flattering petitions a cringing knave, who touches your vanity, and tickles ur follies; extorting from your very weaknesses, the pros-tuted portion of charity. Perhaps the fatal hour is at hand, hen consolation is required, to close the last moments of is unfortunate one's life: can the man absorbed in plea-re roll his chariot wheels beyond the scene of sorrow, with-t compassion, and without pity see the last convulsion, and e deadly gaze, which paint misery upon the features of an piring saint! If angels weep in heaven, they weep for ch: if they can know contempt, they feel it for the weal-y, who bestow not of their superfluities, and snatch not om their vices what would gladden souls sunk in the woes worldly adversity. The eyes of cherubims view with light the exercise of such benevolence as forms the cha-cter of the good Samaritan: saints touch their golden lyres hymn humanity's fair history in realms of bliss; and ap-

probation shines upon the countenance divine of omnipresence, when a man is found in the exercise of virtue.

What should that human wretch be called, who, with premeditated cruelty and avarice, devises mischief, whilst he is conscious of his neighbour's honesty; whilst he sees him industriously, day by day, laboring with sweaty brow and weary limbs, toiling with cheerfulness for bread, on whose exerted labor, an affectionate and virtuous wife and healthy children, crowding his narrow hearth with naked feet, depend for sustenance; whilst he perceives him, with integrity more than human, taking scrupulously his own, and wronging no man for his hunger or his wants; whilst he sees him, with fatigued sinews, lengthen out the toil of industry, from morn to night, with unremitting ardour, singing to elude repining, and smoothing his anxieties and pain with hope, that he shall reward his weariness by the overflowings of his wife's cheerful heart, and with the smiles of his feeding infants? What must he be who knows such a man, and, by his craft or avarice, extorts unjust demands, and brings him into beggary? What must he be, who sees such a man deprived, by fire or water, of all his substance, the habitation of his infants lost, and nothing left, but nakedness and tears—and seeing this, affords the sufferer no relief? Surely in nature, few such wretches do exist! but if such be, it is not vain presumption to proclaim, that, like accursed Cain, they are distinguished as the outcast of God's mercies, and are left on earth to live a life of punishment.

The objects of true charity, are merit and virtue in distress; persons who are incapable of extricating themselves from misfortunes which have overtaken them in old age; industrious men, from inevitable accidents and acts of providence, rushed into ruin; widows left survivors of their husbands, by whose labors they subsisted; orphans in tender years left naked to the world.

What are the claims of such, on the hand of charity, when you compare them to the miscreants who infest the doors of every dwelling with their importunities: wretches wandering from their homes, shewing their distortions and their sores, to prompt compassion: with which ill-gotten gains, in concert with thieves and vagabonds, they revel away the hours of night, which conceals their iniquities and vices.

Charity, when misapplied, loses her titles; and, instead of being adorned with the dress of virtue, assumes the insignificance, the bells and feathers of folly.

In the course of the lecture, a selection of the following texts of scripture are introduced, and ought to be explained, viz:

The sceptre shall not depart from Judah, nor a law-giver from between his feet, until Shiloh come; and unto him *shall* the gathering of the people *be*.—*Gen.* c. 49, v. 10.

But his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty *God* of Jacob; (from thence *is* the Shepherd, the stone of Israel.)—*Gen.* c. 49, v. 24.

And the people said unto Joshua, The LORD our God will we serve, and his voice will we obey.—*Josh.* c. 24, v. 24.

So Joshua made a covenant with the people that day, and set them a statute and an ordinance in Shechem.—*Josh.* c. 24, v. 25.

And Joshua wrote these words in the book of the law of God, and took a great stone, and set it up there under an oak, that *was* by the sanctuary of the LORD.—*Josh.* c. 24, v. 26.

And Joshua said unto all the people, Behold, this stone shall be a witness unto us; for it hath heard all the words of the LORD which he spake unto us: it shall be, therefore, a witness unto you, lest ye deny your God.—*Josh.* c. 24, v. 27.

The stone *which* the builders refused is become the head *stone* of the corner.—*Psalm* c. 118, v. 22.

Therefore, thus saith the Lord GOD, Behold I lay in Zion for a foundation, a stone, a tried stone, a precious corner *stone*, a sure foundation: he that believeth shall not make haste.—*Isa.* c. 28, v. 16.

And he shall be for a sanctuary; but for a stone of stumbling and for a rock of offence to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem.—*Isa.* c. 8, v. 14.

A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh.—*Eze.* c. 36, v. 26.

Then he brought me back the way of the gate of the outward sanctuary which looketh toward the east, and it was shut.—*Eze.* c. 44, v. 1.

It is for the prince; the prince, he shall sit in it to eat bread before the LORD; he shall enter by the way of the porch of *that* gate, and shall go out by the way of the same.—*Eze.* c. 44, v. 3.

And the LORD said unto me, Son of man, mark well, and behold with thine eyes, and hear with thine ears all that I say unto thee, concerning all the ordinances of the house of the LORD, and all the laws thereof; and mark well the entering in of the house, with every going forth of the sanctuary.—*Eze.* c. 44, v. 5.

Jesus saith unto them, Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes?—*Mat.* c. 21, v. 42.

And have ye not read this scripture; The stone which the builders rejected, is become the head of the corner.—*Mark* c. 12, v. 10.

And he beheld them, and said, What is this then that is written, The stone which the builders rejected, the same is become the head of the corner?—*Luke* c. 20, v. 17.

This is the stone which was set at nought of you builders, which is become the head of the corner.—*Acts* c. 4, v. 11.

He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth, saving he that receiveth *it.*—*Rev.* c. 2, v. 17.

He that hath an ear, let him hear what the Spirit saith unto the churches.—*Rev.* c. 3, v. 13.

The *working tools* of a mark master are the *chisel* and *mallet.*

The *chisel* morally demonstrates the advantages of discipline and education. The mind, like the diamond, in its original state, is rude and unpolished; but, as the effect of the chisel on the external coat soon presents to view the latent beauties of the diamond, so education discovers the latent virtues of the mind, and draws them forth to range the large field of matter and space, to display the summit of human knowledge, our duty to God and to man.

The *mallet* morally teaches us to correct irregularities, and to reduce man to a proper level; so that, by quiet deportment, he may, in the school of discipline, learn to be content. What the mallet is to the workman, enlightened reason is to the passions: it curbs ambition, it depresses envy; it moderates anger, and it encourages good dispositions; whence arises, among good masons, that comely order,

"Which nothing earthly gives, or can destroy—
"The soul's calm sunshine, and the heart-felt joy."

Charge to be delivered when a Candidate is advanced to the Fourth Degree.

BROTHER—I congratulate you on having been thought worthy of being promoted to this honorable degree of masonry. Permit me to impress it on your mind, that your assiduity should ever be commensurate with your duties, which become more and more extensive as you advance in masonry.

The situation to which you are now promoted will draw upon you not only the scrutinizing eyes of the world at large, but those also of your brethren, on whom this degree of masonry has not been conferred: all will be justified in expecting your conduct and behaviour to be such as may with safety be imitated.

In the honorable character of mark master mason, it is more particularly your duty to endeavor to let your conduct in the lodge, and among your brethren, be such as may stand the test of the Grand Overseer's square, that you may not, like the unfinished and imperfect work of the negligent and unfaithful of former times, be rejected and thrown aside, as unfit for that spiritual building, that house not made with hands, eternal in the heavens.

While such is your conduct, should misfortunes assail you, should friends forsake you, should envy traduce your good name, and malice persecute you; yet may you have confidence, that among mark master masons, you will find friends who will administer relief to your distresses, and comfort in your afflictions; ever bearing in mind, as a consolation under all the frowns of fortune, and as an encouragement to hope for better prospects, that *the stone which the builders rejected*, (possessing merits to them unknown) *became the chief stone of the corner.*

The following passages of Holy Writ, serve, in an eminent manner, to elucidate this degree.

Exodus, xxii. 26.—"If thou at all take thy neighbour's raiment to pledge; thou shalt deliver it unto him by that the sun goeth down."

Deuteronomy, xxiv, 6.—"No man shall take the nether or the upper mill-stone to pledge: for he taketh *a man's* life to pledge."

THE FOLLOWING SONG,

Written by Brother T. S. Webb, P. G. M. of the State of Rhode-Island, is sung during the Closing Ceremony:

TUNE—"GOD SAVE GREAT WASHINGTON."

[☞ *For another Tune to the following Song, see Appendix.*]

Mark Masters all ap - pear be - fore the

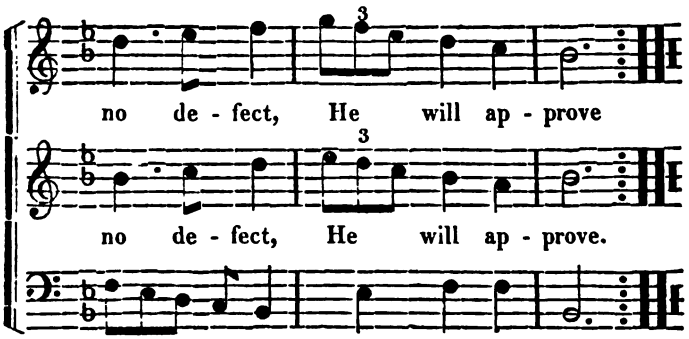
Mark Masters all ap - pear be - fore the

Chief O'erseer; in concert move; Let him your

Chief O'erseer; in con - cert move; Let him your

work inspect, For the Chief Ar - chitect, If there is

work inspect, For the Chief Ar - chitect, If there is



Those who have pass'd the Square,
For your rewards prepare,
  Join heart and hand;
Each with his mark in view,
March with the just and true;
Wages to you are due,
  At your command.

Hiram the widow's son,
Sent unto Solomon
  Our great key-stone;
On it appears the name
Which raises high the fame
Of all to whom the same
  Is truly known.

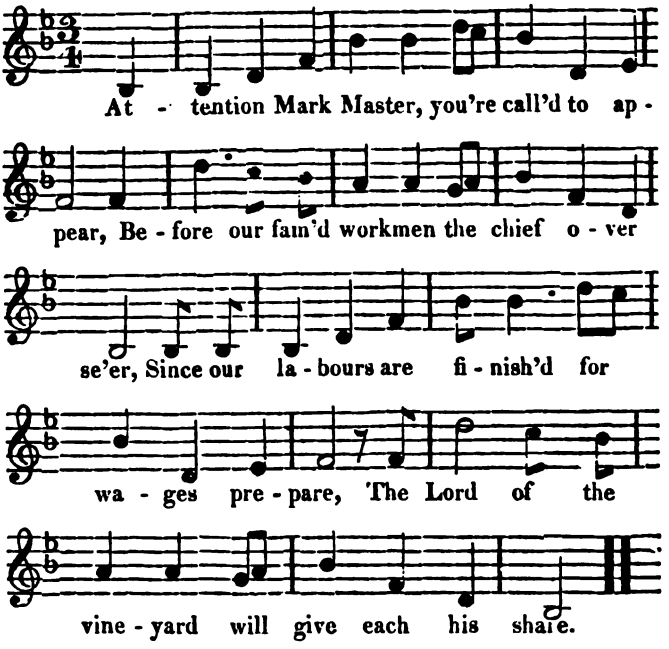
Now to the westward move,
Where, full of strength and love,
  Hiram doth stand;
But if impostors are
Mix'd with the worthy there,
Caution them to beware
  Of the right hand.

Now to the praise of those
Who triumphed o'er the foes
  Of mason's art;
To the praiseworthy three,
Who founded this degree:
May all their virtues be
  Deep in our hearts.

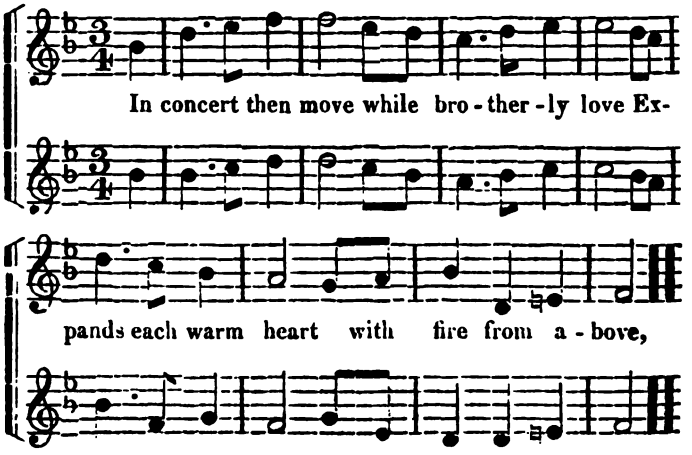
MARK MASTER'S SONG—WRITTEN BY BROTHER S. C.

Tune—"The Star-Spangled Banner."

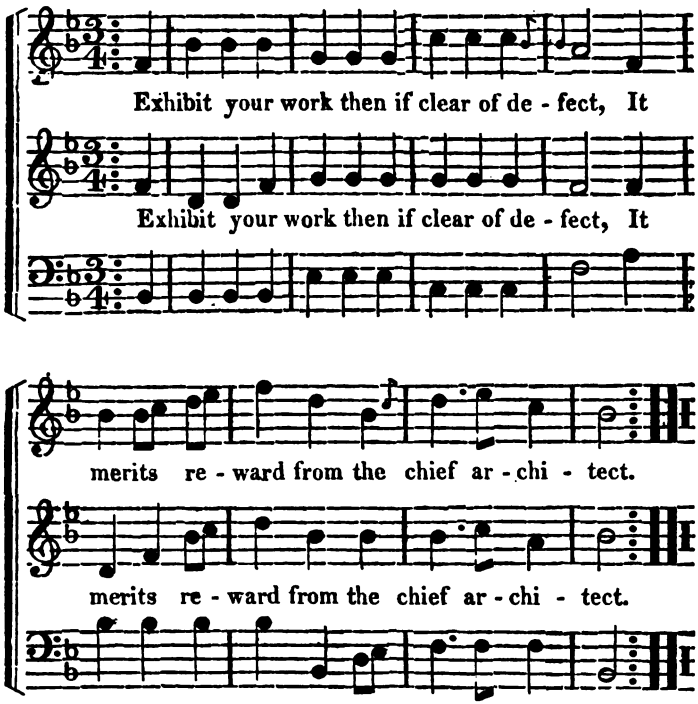
SOLO.—VIVACE.



DUET.



TRIO.



Mark well every craftsman whose jewel is bright,
If his task is well finished he will him requite;
Each keeping his eye on the *mark* we've in view,
We'll firmly march on with the just and the true.
Then join heart and hand,
Tis your's to command
The reward of your merit, so make your demand;
Exhibit your work, for if clear of defect,
You merit reward from the chief architect.

The widow's son, Hiram, * the key-stone did bring,
To God's own anointed, the great Hebrew king;
On it may be found what exalts high our fame,
If rightly decyphered, a mystical name.

* Kings, chapter 7, verse 14.

The chief architect
Did this key-stone inspect,
And approved of the same, for 'twas free from defect;
Exhibit your work, then, for wages prepare,
The Lord of the vineyard will pay each his share.

In the W. stands a brother, who will represent,
That fam'd skilful architect, he who was sent,
But while in his office he thus takes his stand,
Beware all impostors, how you stretch your hand;
Be cautious, reflect,
You have cause to expect,
'Tis his business, impostors and cowan's to detect,
Then display your own work, to deceive him dont dare,
Or in paying the Craft, you'll receive a just share.

Let posterity bless the names of the three,
Who founded and handed to us this degree:
May their firmness and virtue, by us be enjoyed,
While this world is our Lodge, and we're therein employed;
Our efforts should be,
Who best may agree,
And receive from his master the highest degree,
Well remembring if we do not fail to prepare,
The Lord of the vineyard will pay us our *share.*

Previous to closing the Lodge, the following Parable is recited:

Matthew, xx. 1—16.—"For the kingdom of heaven is like unto a man that is an householder, which went out early in the morning to hire laborers into his vineyard. And when he had agreed with the laborers for a penny* a day, he sent them into his vineyard. And he went out about the third hour, and saw others standing idle in the market place, and said unto them, Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way. Again he went about the sixth and ninth hour, and did likewise. And about the eleventh hour, he went out and found others standing idle, and saith unto them, Why stand ye here all the day idle? They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the

* The Roman penny is the eighth part of an ounce, which, at the rate of five shillings the ounce, is seven pence half penny sterling—equal to twelve and a half cents.

vineyard, and whatsoever is right, that shall ye receive. So when even was come, the lord of the vineyard saith unto his steward, Call the laborers, and give them their hire, beginning from the last unto the first. And when they came that were hired about the eleventh hour, they received every man a penny. But when the first came, they supposed that they should have received more, and they likewise received every man a penny. And when they had received it, they murmured against the good man of the house, saying, These last have wrought hut one hour, and thou hast made them equal unto us, which have borne the burthen and heat of the day. But he answered one of them, and said, Friend, I do thee no wrong: didst not thou agree with me for a penny? Take that thine is, and go thy way; I will give unto this last even as unto thee. Is it not lawful for me to do what I will with mine own? Is thine eye evil because I am good? So the last shall be first and the first last: for many be called, but few chosen."

A Prayer to be used at the closing of a lodge of Mark-Master Masons, by Rev. Brother John Hargrove, Grand Chaplain of Maryland.

Glorious Architect of the Universe—who alone art infinite and eternal, omnipotent, omniscient, and omnipresent.

We desire gratefully to acknowledge thy protecting mercy, through all the past and perilous scenes of life; and we beseech thee still to continue to be gracious; and to increase in us all those heavenly dispositions, which are calculated to dignify our character as men, and as masons; that we may thereby be enabled to let our *"light shine before men,"* and aid in promoting the strength and beauty of thy spiritual temple.

And whether we be stationed, by thee, our gracious and unerring grand master, in the plains of Zeredathah, or on the mountains of Libanus; whether in using the chisel and the mallet, on the rough ashler; or in putting on the topstone of our mystic building; do thou, in mercy, direct thy holy angels; whom thou hast stationed at the four corners of the earth, to restrain the four winds of the earth; (or every evil influence) from operating to the injury of any of thy faithful workmen, until they be called off from all their earthly labours, to receive the wages thou hast promised them, and be sealed in their foreheads, and receive that

white stone, in which there is a *new name*, that none knoweth, save him who receiveth it.

And to thee, our great Creator, and gracious redeemer and benefactor, we will ascribe, as in duty bound, all possible "blessing, and honour, and glory, and power," now, and for evermore.—*Amen.*

The ceremony of closing a lodge in this degree, when properly conducted, is peculiarly interesting. It assists in strengthening the social affections; it teaches us the duty we owe to our brethren in particular; and the whole family of mankind in general; by ascribing praise to the meritorious, and dispensing rewards to the diligent and industrious.

CHAPTER XIII.

The Fifth, or Degree of Select Master.

For the following elucidation of this most beautiful and explanatory degree, I am indebted to the pen of my worthy and esteemed brother, the M. E. H. P. of Royal Arch Chapter, No. 2, Baltimore, by whose exertions, aided by those of the Most Eminent Past Grand High Priest of the Grand Royal Arch Chapter of the State of Maryland, and District of Columbia, not only the Degree of Royal Arch, but also all the important intermediate degrees have been brought to a state of perfection, in this City, heretofore unknown.—COMPILER.

WE know of no degree in masonry, that has a more needful, or more important connexion with another, than the Select with the Royal Arch. It fills up a chasm, which every intelligent Royal Arch Mason has observed, and without it, it seems difficult, if not impossible, to comprehend clearly some of the mysteries that belong to the august degree of Royal Arch.

It is strange, and it is also unfortunate, that very few have received the useful knowledge made known in the Select;—and, indeed, such is the nature of the degree, that we cannot feel freedom to allude remotely to the nature of its secrets. We may, however, pronounce it the key to the arch.

There is reason to believe that this degree was in use long before those of Most Excellent, or Mark Master; yet why it has not been more generally introduced can be accounted for, only in the severe duty it imposes on individuals who would work in it to retain its manner, method and history. Yet it is exceedingly interesting in all its parts, and calculated to produce the most happy impressions preparatory to receiving that of Royal Arch.

Though this degree is known to some persons in many parts of the United States, we are not informed that it is fully worked in, any where but in Baltimore. We have been told that a regular chapter of the Select, was held at Charleston, S. C. many years ago; but believe it has declined.

The following extracts from holy writ, shed a bright ray of light on some of the mysteries in this degree, which may not be written:

1 Kings, ii. 42.—And the king sent and called for Shimei, and said unto him, Did I not make thee to swear by the Lord, and protested unto thee, saying, Know for a certain, on the day thou goest out, and walkest abroad any whither, that thou shalt surely die? and thou saidst unto me, The word that I have heard is good.

43. Why then hast thou not kept the oath of the Lord, and the commandment that I have charged thee with?

44. The king said moreover to Shimei, Thou knowest all the wickedness which thine heart is privy to, that thou didst to David my father: therefore the Lord shall return thy wickedness upon thine own head;

45. And king Solomon *shall be* blessed, and the throne of David shall be established before the Lord forever.

46. So the king commanded Benaiah the son of Jehoida; which went out and fell upon him, that he died. And the kingdom was established in the hand of Solomon.

1 Kings, v. 17.—And the king commanded, and they brought great stones, costly stones, and hewed stones, to lay the foundation of the house.

18. And Solomon's builders, and Hiram's builders did hew them, and the stone-squarers: so they prepared timber and stones to build the house.

1 Kings, vi. 14.—So Solomon built the house, and finished it.

15. And he built the walls of the house within with boards of cedar, both the floor of the house, and the walls of the cieling: and he covered them on the inside with wood, and covered the floor of the house with planks of fir.

16. And he built twenty cubits on the sides of the house, both the floor and the walls with boards of cedar: he even built them for it within, EVEN FOR THE ORACLE, EVEN FOR THE MOST HOLY PLACE.

19. And the oracle he prepared in the house within, to set there the ark of the covenant of the Lord.

20. And the oracle in the fore-part was twenty cubits in length, and twenty cubits in breadth, and twenty cubits in the height thereof: and he overlaid it with pure gold; and so covered the altar *which was of* cedar.

21. So Solomon overlaid the house within with pure gold: and he made a partition by the chains of gold before the oracle; and he overlaid it with gold.

36. And he built the inner court with three rows of hewed stone, and a row of cedar beams.

37. In the fourth year was the foundation of the house of the Lord laid, in the month Zif:

38. And in the eleventh year, in the month Bul, which is the eighth month, was the house finished throughout all the parts thereof, and according to all the fashion of it. So was he seven years in building it.

1 Kings, vii. 13.—And king Solomon sent and fetched Hiram out of Tyre.

14. He was a widow's son of the tribe of Napthali, and his father was a man of Tyre, a worker in brass: and he was filled with wisdom, and understanding, and cunning to work all works in brass. And he came to king Solomon, and wrought all his work.

51. So was ended all the work that king Solomon made for the house of the Lord. And Solomon brought in the things which David his father had dedicated; even the silver, and the gold and the vessels, did he put among the treasures of the house of the Lord.

1 Kings, viii. 12.—Then spake Solomon, THE LORD SAID HE WOULD DWELL IN THE THICK DARKNESS.

13. I have surely built thee an house to dwell in, a settled place for thee to abide in for ever.

27. But will God indeed dwell on the earth? behold, the heaven and heaven of heavens cannot contain thee; how much less this house that I have builded?

28. Yet have thou respect unto the prayer of thy servant, and to his supplication, O Lord my God, to hearken unto the cry and to the prayer, which thy servant prayeth before thee to-day.

29. That thine eyes may be open toward this house night and day even toward the place of which thou hast said, My name shall be there: that thou mayest hearken unto the prayer which thy servant shall make toward this place.

30. And hearken thou to the supplication of thy servant and of thy people Israel, when they shall pray toward this place: and hear thou in heaven thy dwelling-place: and when thou hearest, forgive.

31. If any man trespass against his neighbour, and an oath be laid upon him to cause him to swear, and the oath come before thine altar in this house:

32. Then hear thou in heaven, and do, and judge thy servants, condemning the wicked, to bring his way upon his head; and justifying the righteous, to give him according to his righteousness.

Psalm cxxxii. 12.—If thy children will keep my covenant and my testimony that I shall teach them, their children also shall sit upon thy throne for evermore.

13. For the Lord hath chosen Zion: he hath desired it for his habitation.

14. This is my rest forever; here will I dwell, for I have desired it.

15. I will abundantly bless her provision; I will satisfy her poor with bread.

16. I will also clothe her priests with salvation: and her saints shall shout aloud for joy.

17. There will I make the horn of David to bud: I have ordained a lamp for mine anointed.

18. His enemies will I clothe with shame: but upon himself shall his crown flourish.

Psalm cxxxv. 1.—Praise ye the Lord, Praise ye the name of the Lord; praise him, O ye servants of the Lord.

2. Ye that stand in the house of the Lord, in the courts of the house of our God,

3. Praise ye the Lord; for the Lord is good; sing praises unto his name; for it is pleasant.

4. For the Lord hath chosen Jacob unto himself, and Israel for his peculiar treasure.

5. For I know that the Lord is great, and that our Lord is above all gods.

6. Whatsoever the Lord pleased, that did he in heaven, and in earth, in the seas, and in all deep places.

Psalm xv. 1.—Lord who shall abide in thy tabernacle? who shall dwell in thy holy hill?

2. He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart.

3. He that backbiteth not with his tongue, nor doeth evil to his neighbour, nor taketh up a reproach against his neighbour.

4. In whose eyes a vile person is contemned, but he honoreth them that fear the Lord. He that sweareth to his own hurt, and changeth not.

5. He that putteth not out his money to usury, nor taketh reward against the innocent. He that doeth these things shall never be moved.

The officers of this degree, represent K. S. H. of T. and H. A. B. the conductor of the works, the captain of K. S's guard, and his grand steward. The working tool is a trowel.*

* See note to page 195.

CHAPTER XIV.

arks on the Sixth, or Most Excellent Master's Degree.

ONE but the meritorious and praiseworthy; none but ', who, through diligence and industry, have progressed owards perfection; none but those who have been seat- the *Oriental Chair*, by the unanimous suffrages of their iren, can be admitted to this degree of masonry.

its original establishment, when the temple of Jerusa- was finished, and the fraternity celebrated the cape- with great joy, it is demonstrable that none but those, had proved themselves to be complete masters of their ession, were admitted to this honor; and, indeed, the du- ncumbent on every mason, who is accepted and acknow- ed as a most excellent master, are such as render it in- ensable that he should have a perfect knowledge of all preceding degrees.

ne of the following passages of scripture is rehearsed pening, accompanied by solemn ceremonies:

salm xxiv.—"The earth is the Lord's, and the fulness eof; the world, and they that dwell therein. For he founded it upon the seas, and established it upon the ls. Who shall ascend into the hill of the Lord? and who l stand in his holy place? He that hath clean hands, and re heart; who hath not lifted up his soul unto vanity, sworn deceitfully. He shall receive the blessing from Lord, and righteousness from the God of his salvation; is the generation of them that seek him, that seek thy , O Jacob. Selah. Lift up your heads, O ye gates, be ye lift up, ye everlasting doors, and the King of y shall come in. Who is this King of Glory? The d, strong and mighty, the Lord, mighty in battle. Lift our heads, O ye gates, even lift them up, ye everlasting s, and the King of Glory shall come in. Who is this g of Glory? The Lord of Hosts, he is the King of Glory. h."

salm cxxii.—"I was glad when they said unto me, Let o into the house of the Lord. Our feet shall stand in thy gates, O Jerusalem. Jerusalem is builded as

a city that is compact together: whither the tribes go up, the tribes of the Lord, unto the testimony of Israel, to give thanks unto the name of the Lord. For there are set thrones of judgment, the thrones of the house of David.

"Pray for the peace of Jerusalem; they shall prosper that love thee. Peace be within thy walls, and prosperity within thy palaces. For my brethren and companions' sakes, I will now say, Peace be within thee. Because of the house of the Lord our God, I will seek thy good."

The following passages of scripture are also introduced, accompanied with solemn ceremonies:

2 Chron. vi.—[Then said Solomon, The Lord hath said that he would dwell in the thick darkness. But I have built an house of habitation for thee, and a place for thy dwelling forever.

And the king turned his face, and blessed the whole congregation of Israel, (and all the congregation of Israel stood:) And he said, Blessed be the Lord God of Israel, who hath with his hands fulfilled that which he spake with his mouth to my father David, saying, Since the day that I brought forth my people out of the land of Egypt; I chose no city among all the tribes of Israel to build an house in, that my name might be there; neither chose I any man to be a ruler over my people Israel; but I have chosen Jerusalem, that my name might be there; and have chosen David to be over my people Israel.

Now, it was in the heart of David, my father, to build an house for the name of the Lord God of Israel. But the Lord said to David my father, Forasmuch as it was in thine heart to build an house for my name, thou didst well in that it was thine heart: notwithstanding thou shalt not build the house; but thy son, which shall come forth out of thy loins, he shall build the house for my name. The Lord, therefore, hath performed his word that he hath spoken; for I am risen up in the room of David my father, and am set on the throne of Israel, as the Lord promised, and have built the house for the name of the Lord God of Israel: and in it have I put the ark, wherein is the covenant of the Lord, that he made with the children of Israel.

And he stood before the altar of the Lord, in the presence of all the congregation of Israel, and spread forth his hands: For Solomon had made a brazen scaffold of five cubits long, and five cubits broad, and three cubits high, and had set it in the midst of the court; and upon it he stood, and kneeled

down upon his knees before all the congregation of Israel, and spread forth his hands toward heaven, and said,

O Lord God of Israel, there is no God like thee in the heaven nor in the earth; which keepest covenant, and shewest mercy unto thy servants that walk before thee with all their hearts: thou which hast kept with thy servant David my father, that which thou hast promised him; and spakest with thy mouth, and hast fulfilled it with thine hand, as it is this day. Now, therefore, O Lord God of Israel, keep with thy servant David my father, that which thou hast promised him, saying, There shall not fail thee a man in my sight to sit upon the throne of Israel; yet so that thy children take heed to their way to walk in my law, as thou hast walked before me. Now, then, O Lord God of Israel, let thy word be verified, which thou hast spoken unto thy servant David. (But will God in very deed dwell with men on the earth! Behold, heaven, and the heaven of heavens, cannot contain thee; how much less this house which I have built!) Have respect, therefore, to the prayer of thy servant, and to his supplication, O Lord my God, to hearken unto the cry and the prayer which thy servant prayeth before thee: that thine eyes may be open upon this house day and night, upon the place whereof thou hast said that thou wouldest put thy name there; to hearken unto the prayer which thy servant prayeth towards this place.

Hearken, therefore, unto the supplications of thy servant, and of thy people Israel, which they shall make towards this place: hear thou from thy dwelling place, even from heaven; and, when thou hearest, forgive.]

[If a man sin against his neighbour, and an oath be laid upon him to make him swear, and the oath come before thine altar in this house: Then hear thou from heaven, and do and judge thy servants, by requiting the wicked, by recompensing his way upon his own head; and by justifying the righteous, by giving him according to his righteousness.

And if thy people Israel be put to the worse before the enemy, because they have sinned against thee, and shall return and confess thy name, and pray and make supplication before thee in this house: then hear thou from the heavens, and forgive the sin of thy people Israel, and bring them again unto the land which thou gavest to them and to their fathers.

When the heaven is shut up, and there is no rain, because they have sinned against thee; yet if they pray toward this place, and confess thy name, and turn from their sin when

thou dost afflict them: Then hear thou from heaven, and forgive the sin of thy servants, and of thy people Israel, when thou hast taught them the good way wherein they should walk; and send rain upon thy land, which thou hast given unto thy people for an inheritance.

If there be dearth in the land, if there be pestilence, if there be blasting or mildew, locusts or caterpillars; if their enemies besiege them in the cities of their land; whatsoever sore or whatsoever sickness there be: Then what prayer or what supplication soever shall be made of any man, or of all thy people Israel, when every one shall know his own sore, and his own grief, and shall spread forth his hands in this house: Then hear thou from heaven thy dwelling place, and forgive, and render unto every man according unto all his ways, whose heart thou knowest; (for thou only knowest the hearts of the children of men:) that they may fear thee, to walk in thy ways so long as they live, in the land which thou gavest unto our fathers.

Moreover, concerning the stranger, which is not of thy people Israel, but is come from a far country for thy great name's sake, and thy mighty hand and thy stretched-out arm; if they come and pray in this house: Then hear thou from the heavens, even from thy dwelling place, and do according to all that the stranger calleth to thee for; that all people of the earth may know thy name, and fear thee, as doth thy people Israel; and may know that this house, which I have built, is called by thy name.

If thy people go out to war against their enemies, by the way that thou shalt send them, and they pray unto thee toward this city which thou hast chosen, and the house which I have built for thy name: Then hear thou from the heavens their prayer and their supplication, and maintain their cause.

If they sin against thee (for there is no man which sinneth not) and thou be angry with them, and deliver them over before their enemies, and they carry them away captives unto a land far off or near; yet if they bethink themselves in the land whither they are carried captive, and turn and pray unto thee in the land of their captivity, saying, We have sinned, we have done amiss, and have dealt wickedly; if they return to thee with all their heart, and with all their soul, in the land of their captivity, whither they have carried them captives, and pray toward their land, which thou gavest unto their fathers, and toward the city

which thou hast chosen, and toward the house which I have built for thy name: Then hear thou from the heavens, even from thy dwelling place, their prayer and their supplications, and maintain their cause, and forgive thy people which have sinned against thee.

Now, my God, let, I beseech thee, thine eyes be open; and let thine ears be attent unto the prayer that is made in this place.

Now, therefore, arise, O Lord God, into thy resting-place, thou and the ark of thy strength: let thy priests, O Lord God, be clothed with salvation, and let thy saints rejoice in goodness.

O Lord God, turn not away the face of thine anointed: remember the mercies of David thy servant.]

2 Chron. vii. 1, 4.—[Now, when Solomon had made an end of praying, the fire came down from heaven, and consumed the burnt offering and the sacrifices; and the glory of the Lord filled the house. And the priests could not enter into the house of the Lord, because the glory of the Lord had filled the Lord's house.

And when all the children of Israel saw how the fire came down, and the glory of the Lord upon the house, they bowed themselves with their faces to the ground upon the pavement, and worshipped, and praised the Lord, saying, For he is good; for his mercy endureth forever.]

Charge to be delivered to a Brother, who is accepted and acknowledged as a Most Excellent Master.

BROTHER—"Your admittance to this degree of masonry, is a proof of the good opinion the brethren of this lodge entertain of your masonic abilities. Let this consideration induce you to be careful of forfeiting, by misconduct and inattention to our rules, that esteem which has raised you to the rank you now possess.

"It is one of your great duties, as a most excellent master, to dispense light and truth to the uninformed mason; and I need not remind you of the impossibility of complying with this obligation without possessing an accurate acquaintance with the lectures of each degree.

"If you are not already completely conversant in all the degrees heretofore conferred on you, remember, that an indulgence, prompted by a belief that you will apply yourself with double diligence to make yourself so, has induced the brethren to accept you.

"Let it, therefore, be your unremitting study to acquire such a degree of knowledge and information as shall enable you to discharge, with propriety, the various duties incumbent on you, and to preserve unsullied the title now conferred upon you of a Most Excellent Master."

MOST EXCELLENT MASTER'S SONG:

By Brother T. S. Webb, Deputy Grand High Priest of the United States, General Grand Chapter—To be sung when any one is received into that Degree.

ANDANTE VIVACE. MEZZA VOCE.

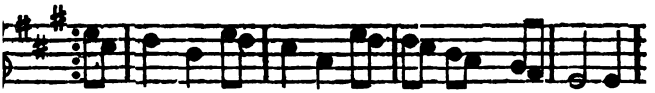
All hail to the morning That bids us rejoice; The

All hail to the morning That bids us rejoice; The

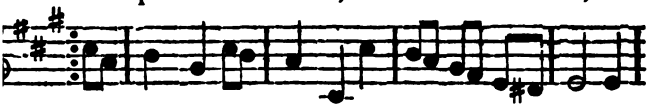
temple's com - pleted, Ex - - alt high each voice:

temple's com - pleted, Ex - - alt high each voice:

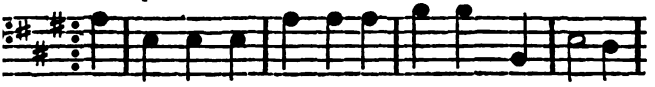
Cres.



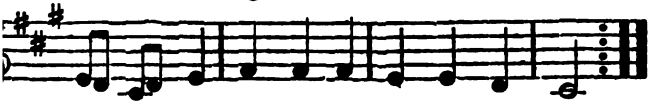
The cape-stone is finish'd, Our la - bour is o'er; The



The cape-stone is finished, Our la - bour is o'er; The



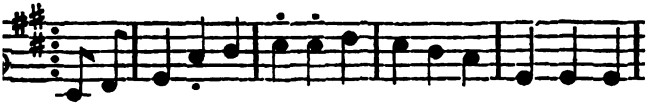
sound of the gavel shall hail us no more



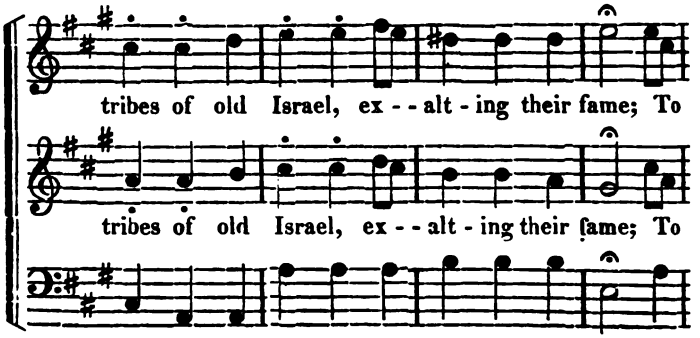
sound of the gavel shall hail us no more

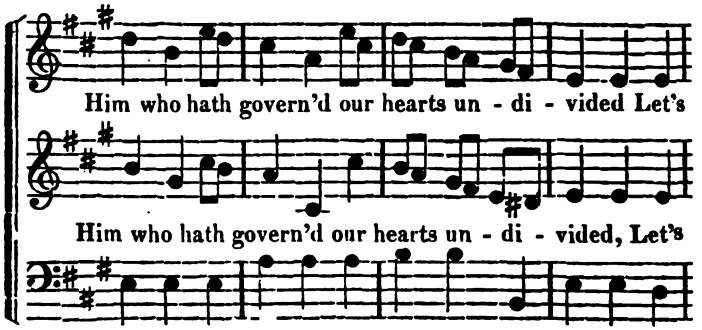
For.

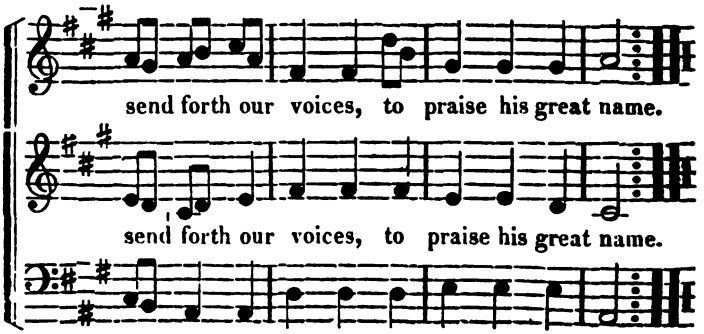
To the Power Almighty, who ever has guided The



To the Power Almighty, who ever has guided The


tribes of old Israel, ex - - alt - ing their fame; To
tribes of old Israel, ex - - alt - ing their fame; To


Him who hath govern'd our hearts un - di - vided Let's
Him who hath govern'd our hearts un - di - vided, Let's


send forth our voices, to praise his great name.
send forth our voices, to praise his great name.

Companions assemble
On this joyful day,
(Th' occasion is glorious,)
The key-stone to lay;
Fulfill'd is the promise,
By the ANCIENT OF DAYS,
To bring forth the cape-stone,
With shouting and praise.

Ceremonies.

There's no more occasion for level or plumb-line,
For trowel or gavel, for compass or square;
Our works are compleated, the Ark safely seated,
And we shall be greeted as workmen most rare.

Now those that are worthy,
Our toils who have shar'd,
And prov'd themselves faithful,
Shall meet their reward.
Their virtue and knowledge,
Industry and skill,
Have our approbation,
Have gain'd our good will,
We accept and receive them most excellent masters,
Invested with honours, and pow'r to preside;
Among worthy craftsmen, wherever assembled,
The knowledge of masons to spread far and wide.

ALMIGHTY CREATOR,
Descend now, and fill
This Lodge with thy glory,
Our hearts with good will,
Preside at our meetings,
Assist us to find
True pleasure in teaching
Good will to mankind.
Thy wisdom inspired the great institution,
Thy strength shall support it, till nature expire;
And when the creation shall fall into ruin,
Its beauty shall rise through the midst of the fire,

CHAPTER XV.

Observations on the Seventh, or Degree of Royal Arch Mason.

As Moses was commanded to pull his shoes from off his feet, on Mount Horeb, because the ground whereon he trod, was sanctified by the presence of the Divinity; so the mason who would prepare himself for this exalted stage of masonry, should advance in the naked paths of truth, be divested of every degree of arrogance, and approach with steps of innocence, humility and virtue, to challenge the ensigns of an order, whose institutions arise on the most solemn and sacred principles of religion.*—HUTCHINSON.

THIS degree is indescribably more august, sublime, and important, than all which precede it; and is the summit and perfection of ancient masonry. It impresses on our minds a belief of the being and existence of a Supreme Deity, without beginning of days or end of years; and reminds us of the reverence due to his holy name.

It also brings to light many essentials of the craft, which were for the space of four hundred and seventy years buried in darkness; and without a knowledge of which the masonic character cannot be complete.

The following passages from Holy Writ, serve to explain the form, furniture and clothing of a chapter, duly congregated.

2 Chronicles, iii. 1.—Then Solomon began to build the house of the Lord at Jerusalem, in mount Moriah, where the Lord appeared unto David his father, in the place that David had prepared in the threshing floor of Ornan the Jebusite.

2. And he began to build in the second day of the second month, in the fourth year of his reign.

8 And he made the most holy house, the length whereof was according to the breadth of the house, twenty cubits, and the breadth thereof twenty cubits: and he overlaid it with fine gold, *amounting* to six hundred talents.

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* The Rev. Doctor Munkhouse, in one of his admirable discources on masonry, observes, that the authour of Ahimon Rezon, (Lawrence Dermot) speaking of that part of it, which is called the *Royal Arch*, says, "This I firmly believe to be the root, heart, and marrow of masonry."

14. *And he made the vail of blue, and purple, and crimson, and fine linen, and wrought cherubims thereon.*

Exodus xxxix.—"And of the blue, and purple, and scarlet, they made clothes of service, to do service in the holy place, and made the holy garments for Aaron; as the Lord commanded Moses. And he made the ephod of gold, blue and purple, and scarlet, and fine twined linen. And they did beat the gold into thin plates, and cut it into wires, to work it in the blue, and in the purple, and in the scarlet, and in the fine linen, with cunning work. They made shoulder-pieces for it, to couple it together: by the two edges was it coupled together. And the curious girdle of his ephod, that was upon it, was of the same, according to the work thereof, of gold, blue, and purple, and scarlet, and fine twined linen; as the Lord commanded Moses.

"And they wrought onyx-stones inclosed in ouches of gold, graven as signets are graven, with the names of the children of Israel. And he put them on the shoulders of the ephod, *that they should* be stones for a memorial to the children of Israel; as the Lord commanded Moses.

"And he made the breast-plate of cunning work, like the work of the ephod; of gold, blue, and purple, and scarlet, and fine twined linen. It was four square; they made the breast-plate double: a span was the length thereof, and a span the breadth thereof, being doubled. And they set in it four rows of stones: the first row was a sardius, a topaz, and a carbuncle: this was the first row. And the second row, an emerald, a sapphire, and a diamond. And the third row, a ligure, an agate, and an amethyst. And the fourth row, a beryl, an onyx, and a jasper: *they were* inclosed in ouches of gold in their inclosings. And the stones were according to the names of the children of Israel, twelve according to their names, like the engravings of a signet, every one with his name according to the twelve tribes. And they made upon the breast-plate chains at the ends, of wreathen work of pure gold. And they made two ouches of gold, and two gold rings, and put the two rings in the two ends of the breast-plate. And they put the two wreathen chains of gold in the two rings on the ends of the breast-plate. And the two ends of the two wreathen chains they fastened in the two ouches, and put them on the shoulder-pieces of the ephod before it. And they made two rings of gold, and put them on the two ends of the breast-plate, upon the border of it, which was on the side of the ephod inward.

And they made two other golden rings, and put them on the two sides of the ephod underneath, toward the fore part of it over against the other, coupling thereof, above the curious girdle of the ephod. And they did bind the breast-plate by his rings unto the rings of the ephod with a lace of blue, that it might be above the curious girdle of the ephod, and that the breast plate might not be loosed from the ephod; as the Lord commanded Moses.

"And he made the robe of the ephod of woven work, all of blue. And there was an hole in the midst of the robe, as the hole of an habergeon, with a band round about the hole, that it should not rend. And they made upon the hems of the robe, pomegranates of blue, and purple, and scarlet, and twined linen. And they made bells of pure gold, and put the bells between the pomegranates, upon the hem of the robe, round about between the pomegranates; a bell and a pomegranate, a bell and a pomegranate round about the hem of the robe to minister in; as the Lord commanded Moses.

"And they made coats of fine linen of woven work for Aaron and for his sons, and a mitre of fine linen, and goodly bonnets of fine linen, and linen breeches of fine twined linen; and a girdle of fine twined linen, and blue and purple, and scarlet, of needle work; as the Lord commanded Moses.

"And they made the plate of the holy crown of pure gold, and wrote upon it a writing, *like to* the engravings of a signet, HOLINESS TO THE LORD. And they tied it upon a lace of blue, to fasten it on high upon the mitre; as the Lord commanded Moses.

"Thus was all the work of the tabernacle of the tent of the congregation finished:* and the children of Israel did accord-

* "The proportion of the measures of the tabernacle proved it to be an imitation of the system of the world; for that third part thereof which was within the four pillars to which the priests were not admitted, is as it were, an heaven peculiar to God; but the space of twenty cubits, is as it were sea and land, on which men live; and so this part is peculiar to the priests only.

"When Moses distinguished the tabernacle into three parts, and allowed two of them to the priests, as a place accessible and common, he denoted the land and the sea; for these are accessible to all. But when he set apart the third division for God, it was because heaven is inaccessible to men. And when he ordered twelve loaves to be set on the table, he denoted the year, as distinguished into so many months. And when he made the candlestick of seventy parts, he secretly intimated the decani, or seventy divisions of the planets. And as to the seven lamps upon the candlesticks, they referred to the course of the planets, of which that is the number. And for the vails, which were composed of four things, they declared the four elements. For

ing to all that the Lord commanded Moses, so did they. And they brought the tabernacle unto Moses, the tent, and all his furniture, his taches, his boards, his bars, and his pillars, and his sockets, and the covering of rams' skins dyed red, and the covering of badgers' skins, and the vail of the covering, the ark of the testimony, and the staves thereof, and the mercy-seat, the table, and all the vessels thereof, and the shew-bread, the pure candlestick, with the lamps thereof, even with the lamps to be set in order, and all the vessels thereof, and the oil for light, and the golden altar, and the anointing oil, and the sweet incense, and the hanging for the tabernacle door, the brazen altar, and his grate of brass,

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the fine linen, was proper to signify the earth, because the flax grows out of the earth. The purple signified the sea, because that colour is dyed by the blood of a sea shell-fish. The blue is fit to signify the air, and the scarlet will naturally be an indication of fire. Now the vestment of the high priest being made of linen, signified the earth; the blue denoted the sky, being like lightning in its pomegranates, and in the noise of the bells resembling thunder. And for the ephod, it shewed that God had made the universe of four elements; and as for the gold interwoven, I suppose it related to the splendor by which all things are enlightened. He also appointed the breast plate to be placed in the middle of the ephod, to resemble the earth; and the girdle which encompassed the high priest round, signified the ocean. Each of the sardonyxes declares to us the sun and the moon: those I mean that were in the nature of buttons on the high priest's shoulders. And for the twelve stones, whether we understand by them the months, or whether we understand the like number of the signs of that circle which the Greeks call the zodiac, we shall not be mistaken in their meaning. And for the mitre, which was of a blue colour, it seems to me to mean heaven; for how otherwise could the name of God be inscribed upon it? That it was also illustrated with a crown, and that of gold also, is because of that splendour with which God is pleased."—*Josephus Antiq. Jud. cha. 7.*

In another place Josephus says, the candlestick was emblematical of the *seven days of creation and rest.*

"The tabernacle set up by the Israelites in the desert, may nevertheless give some ideas of the manner in which, at that time, the Egyptian temples were constructed. I believe really, that there must have been some relation between the taste which reigned in these edifices and the tabernacle. The tabernacle, though only a vast tent, had a great relation with architecture. We ought to look upon it as a representation of the *temples and palaces of the East.* Let us recollect what we have said before of the form of government of the Hebrews. The Supreme Being was equally their God and King. The tabernacle was erected with a view to answer to that double title. The Israelites went there sometimes to adore the Almighty, and sometimes to receive the orders of their sovereign, present in a sensible manner in the presence of his people. I think then we ought to look upon the tabernacle as a work which God would have, that the structure should have relation with the edifices destined in the East, whether for the worship of the Gods, or the habitation of Kings. The whole construction of the tabernacle presented moreover, the model of an edifice, regular and distributed with much skill. All the dimensions and proportions appeared to have been observed with care, and perfectly well adapted."—*De Goguet.*

his staves, and all his vessels, the laver and his foot, the hangings of the court, his pillars, and his sockets, and the hanging for the court gate, his cords, and his pins, and all the vessels of the service of the tabernacle, for the tent of the congregation, the clothes of service to do service in the holy place, and the holy garments for Aaron the priest, and his sons' garments, to minister in the priest's office. According to all that the Lord commanded Moses, so the children of Israel made all the work. And Moses did look upon all the work, and behold, they had done it as the Lord had commanded, even so had they done it: and Moses blessed them.

*The following passage of Scripture is read at opening:**

2 Thessalonians, iii. 6, 17.—"Now we command you, brethren, in the name of our Lord Jesus Christ that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which ye received of us. For yourselves know how ye ought to follow us, for we behaved not ourselves disorderly among you. Neither did we eat any man's bread for nought, but wrought with labour and travail night and day, that we might not be chargeable to any of you. Not because we have not power, but to make ourselves an ensample unto you to follow us. For even when we were with you, this we commanded you, that if any would not work, neither should he eat: For we hear that there are some which walk among you disorderly, working not at all, but are busy-bodies. Now them that are such, we command and exhort by our Lord Jesus Christ that with quietness they work, and eat their own bread. But ye, brethren, be not weary in well doing. And if any man obey not our word, by this epistle, note that man and have no company with him, that he may be ashamed. Yet count him not as an enemy, but admonish him as a brother. Now the Lord of peace himself give you peace always by all means. The Lord be with you all. The salutation of Paul, with mine own hand, which is the token in every epistle: so I write."

* I have inserted this chapter, because I find it incorporated in all the Works in which this degree is treated of, and because I believe it is generally used in all regular chapters. In copying it, however, I have referred to the source from whence it has been originally drawn; and leave experienced companions to judge of the motives, by which I have been actuated, as well as to determine why the whole or any part thereof, should be here introduced.—Compiler.

Observations on the Seventh Degree.

The lecture of this degree is divided into two sections, ınd should be well understood by every royal arch mason; ıpon an accurate acquaintance with it, will depend his use-ulness at our assemblies; and without it, he will be unqual-fied to perform the duties of the various stations in which ıis services may be required by the chapter.

The first Section.

The first section opens to our view a large field for con-emplation and study. It furnishes us with many interest-ng particulars relative to the state of the fraternity, during .nd since the reign of King Solomon; and illustrates the auses and consequences of some very important events vhich occurred during his reign.

This section explains the mode of government in this class ıf masons; it designates the appellation, number, and situa-ion of the several officers; and points out the purposes and luties of their respective stations.

The Second Section.

This section contains much valuable historical informa-ion, and proves, beyond the power of contradiction, and n the most striking colours, that prosperity and happiness, re ever the ultimate consequences of virtue and justice, vhile disgrace and ruin invariably follow the practices of ice and immorality.

A proper arrangement of the following charges, &c. is ssentially necessary to be observed in every chapter; and heir application should be familiar to every royal arch ıason.

"At first she will walk with him by crooked ways, and ring fear and dread upon him, and prove him with her dis-ipline, until she may trust his soul, and try him by her laws. Then will she return the straight way unto him, and com-rt him, and shew him her secrets."—Ecclesiasticus.

'rayer rehearsed during the Ceremony of Exaltation to the Degree of Royal Arch Mason.

"Supreme Architect of Universal Nature, who by thine lmighty word, didst speak into being the stupendous Arch f Heaven, and for the instruction and pleasure of thy ra-onal creatures, didst adorn us with greater and lesser ghts; thereby magnifying thy power, and endearing thy

goodness, unto the sons of men: we humbly adore and worship thine unspeakable perfection. We bless thee, that when man had fallen from his innocence and his happiness, thou didst still leave unto him the powers of reasoning, and capacity of improvement and of pleasure. We thank thee that amidst the pains and calamities of our present state, so many means of refreshment and satisfaction are reserved unto us, while travelling the *rugged path of life*. Especially would we at this time render thee our thanksgiving and praise for the institution, as members of which we are at this time assembled, and for all the pleasures we have derived from it. We thank thee that the few here assembled before thee, have been favored with new inducements, and laid under new and stronger obligations, to virtue and holiness. May these obligations, O blessed Father, have their full effect upon us. Teach us, we pray thee, the true reverence of thy great, mighty, and terrible name. Inspire us with a firm and unshaken resolution in our virtuous pursuits. Give us grace diligently to search thy word in the Book of Nature, wherein the duties of our high vocation are inculcated with divine authority. May the solemnity of the ceremonies of our institution, be duly impressed on our minds, and have a lasting and happy effect upon our lives. O thou, who didst aforetime appear unto thy servant Moses *in a flame of fire out of the midst of a bush*, enkindle, we beseech thee, in each of our hearts, a flame of devotion to thee, of love to each other, and of charity to all mankind. May all thy *miracles and mighty works* fill us with the dread, and thy goodness impress us with the love of thy holy name.

May *holiness to the Lord* be engraven on all our thoughts, words and actions. May the incense of piety ascend continually unto thee from the *altar* of our hearts, and burn, day and night, as a sacrifice of sweet smelling savour, well pleasing unto thee. And since sin hath destroyed within us the *first temple* of purity and innocence, may thy heavenly grace guide and assist us in rebuilding a *second temple* of reformation, and may the glory of this latter house be greater than the glory of the former.—*Amen.*"

OR THIS:

Ahabath Olam.—A Prayer, repeated in the Royal Arch Lodge at Jerusalem.

Thou hast loved us, O Lord our God, with eternal love; thou hast spared us with great and exceeding patience, our

.ther and our king, for thy great name's sake, and for our .thers' sake, who trusted in thee, to whom thou didst teach ıe statutes of life, that they might do after the statutes of ıy good pleasure with a perfect heart; so be thou mer- ful unto us, O our Father, merciful father, that sheweth ıercy, have mercy upon us, we beseech thee, and put under- anding into our hearts, that we may understand, be wise, ear, learn, teach, keep, do, and perform all the words of ıe doctrine of thy law in love, and enlighten our eyes in thy ›mmandments, and cause our hearts to cleave to thy law, nd unite them in the love and fear of thy name, we will not ; ashamed, nor confounded, nor stumble, for ever and ever.

Because we have trusted in the *Holy Ghost, mighty and rrible name,* we will rejoice and be glad in thy salvation, nd in thy mercies, O Lord our God; and the multitude of ıy mercies, shall not forsake us for ever, Selah: And now ıake haste and bring upon us a blessing, and peace from ıe four corners of the earth; for thou art a God that orkest salvation, and hast chosen us out of every people nd language; and thou, our king, hast caused us to cleave › thy great *name,* in love and praise to thee and to be united › thee, and to love thy name; blessed art thou, O Lord God, ho hast chosen thy people Israel in love.—*Amen.*

Exodus iii. 1—6. "Now Moses kept the flock of Jethro is father-in-law, the priest of Midian; and he led the flock › the back side of the desert, and came to the mountain of ›od, even to Horeb. And the angel of the Lord appeared nto him in a flame of fire out of the midst of a bush: and e looked, and behold, the bush burned with fire, and the ush was not consumed. And Moses said, I will now turn side, and see this great sight, why the bush is not burned, nd when the Lord saw that he turned aside to see, God alled unto him out of the midst of the bush, and said, Mo- es, Moses! And he said, here am I. And he said, Draw ot nigh hither: put off thy shoes from off thy feet for the lace whereon thou standest is holy ground. Moreover he aid, I am the God of thy father, the God of Abraham, the ›od of Isaac, and the God of Jacob. And Moses hid his ıce, for he was afraid to look upon God."

Deuteronomy v. 1—24. "*And Moses called all Israel, and aid unto them, Hear, O Israel, the statutes and judgments ›hich I speak in your ears this day, that ye may learn them, nd keep and do them. The Lord our God made a covenant*

with us in Horeb. The Lord made not this covenant with our fathers, but with us, even us, who are all of us here alive this day. The Lord talked with you face to face in the mount, out of the midst of the fire, (I stood between the Lord and you at that time, to shew you the word of the Lord: for ye were afraid by reason of the fire, and went not up into the mount) saying,

"I am the Lord thy God, which brought thee out of the land of Egypt, from the house of bondage. Thou shalt have none other gods before me. Thou shalt not make thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath or that is in the waters beneath the earth: Thou shalt not bow down thyself unto them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me, and shewing mercy unto thousands of them that love me, and keep my commandments. Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his name in vain. Keep the sabbath-day to sanctify it as the Lord thy God hath commanded thee. Six days thou shalt labour, and do all thy work: But the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thine ox, nor thine ass, nor any of thy cattle, nor thy stranger that is within thy gates; that thy man-servant and thy maid-servant may rest as well as thou. And remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence, through a mighty hand, and by a stretched-out arm, therefore the Lord thy God commanded thee to keep the sabbath-day.

"Honour thy father and thy mother, as the Lord thy God hath commanded thee; that thy days may be prolonged, and that it may go well with thee, in the land which the Lord thy God giveth thee. Thou shalt not kill. Neither shalt thou commit adultery. Neither shalt thou steal. Neither shalt thou bear false witness against thy neighbour. Neither shalt thou desire thy neighbour's wife, neither shalt thou covet thy neighbour's house, his field, or his man-servant, or his maid-servant, his ox, or his ass, or any thing that is thy neighbour's. These words the Lord spake unto all your assembly in the mount, out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice: and he added no more. And he wrote them in two tables of stone, and delivered them unto me. And

came to pass, when ye heard the voice out of the midst of the darkness, (for the mountain did burn with fire,) that ye came near unto me, even all the heads of your tribes, and your elders; and ye said, Behold, the Lord our God hath shewed us his glory and his greatness, and we have heard his voice out of the midst of the fire: we have seen this day that God doth talk with man, and he liveth."

2 Chron. xxxvi. 11—20. "Zedekiah was one and twenty years old when he began to reign, and reigned eleven years in Jerusalem. And he did that which was evil in the sight of the Lord his God, and humbled not himself before Jeremiah the prophet, speaking from the mouth of the Lord. And he also rebelled against King Nebuchadnezzar, who had made him swear by God, but he stiffened his neck, and hardened his heart, from turning unto the Lord God of Israel.

"Moreover all the chief of the priests and the people transgressed very much, after all the abominations of the heathen, and polluted the house of the Lord, which he had hallowed in Jerusalem. And the Lord God of their fathers sent to them by his messengers; rising up betimes and sending, because he had compassion on his people, and on his dwelling place. But they mocked the messengers of God, and despised his words, and misused his prophets; until the wrath of the Lord arose against his people *till there was no remedy*. Therefore he brought upon them the king of the Chaldees, who slew their young men with the sword, in the house of their sanctuary, and had no compassion upon young man, or maiden, old man, or him that stooped for age: he gave them all into his hand. And all the vessels of the house of God, great and small, and the treasures of the house of the Lord and the treasures of the king; and of his princes; all these he brought to Babylon. And they burned the house of God, and brake down the wall of Jerusalem, and burned all the palaces thereof with fire, and destroyed all the goodly vessels thereof. And them that had escaped from the sword, carried he away to Babylon; where they were servants to him and his sons, until the reign of the kingdom of Persia."

Ezra i. 1—3. "Now in the first year of Cyrus, king of Persia, that the word of the Lord, by the mouth of Jeremiah might be fulfilled, the Lord stirred up the spirit of Cyrus, king of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing, saying, Thus saith Cyrus, king of Persia, The Lord God of Heaven hath given me all the kingdoms of the earth, and he hath charged me

to build him an house at Jerusalem, which is in Judah, who is there among you of all his people? his God be with him, and let him go up to Jerusalem which is in Judah, and build the house of the Lord God of Israel, he is the God, which is in Jerusalem."

Exodus, iii. 13, 14.—"And Moses said unto God, Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is his name? what shall I say unto them?

"And God said unto Moses, *I am that I am:* And he he said, and thus, shalt thou say unto the children of Israel, *I am* hath sent me unto you."

Psalm cxli.—"Lord, I cry unto thee: make haste unto me: give ear unto my voice, when I cry unto thee. Let my prayer be set forth before thee as incense, and the lifting up of my hands as the evening sacrifice. Set a watch, O Lord, before my mouth; keep the door of my lips. Incline not my heart to any evil thing, to practise wicked works with men that work iniquity, and let me not eat of their dainties. Let the righteous smite me; it shall be a kindness: and let him reprove me, it shall be an excellent oil, which shall not break my head: for yet my prayer also shall be in their calamities. When their judges are overthrown in stony places, they shall hear my words; for they are sweet. Our bones are scattered at the grave's mouth, as when one cutteth and cleaveth wood upon the earth. But mine eyes are unto thee, O God the Lord: in thee is my trust; leave not my soul destitute. Keep me from the snares which they have laid for me. and the gins of the workers of iniquity. Let the wicked fall into their own nets, whilst that I withal escape.

Psalm cxlii.—"I cried unto the Lord with my voice; with my voice unto the Lord did I make my supplication, I poured out my complaint before him: I shewed before him my trouble. When my spirit was overwhelmed within me then thou knewest my path: in the way wherein I walked have they privily laid a snare for me. I looked on my right hand, and beheld, but there was no man that would know me: refuge failed me: no man cared for my soul. I cried unto thee, O Lord: I said, Thou art my refuge, and my portion in the land of the living. Attend unto my cry, for I am brought very low: deliver me from my persecutors; for they are stronger than I. Bring my soul out of prison, that I may praise thy name."

Psalm cxliii.—"Hear my prayer, O Lord; give ear to my supplications: in thy faithfulness answer me, and in thy righteousness. And enter not into judgment with thy servant: for in thy sight shall no man living be justified. For the enemy hath persecuted my soul; he hath smitten my life down to the ground: he hath made me to dwell in darkness, as those that have been long dead. Therefore is my spirit overwhelmed within me: my heart within me is desolate. I remember the days of old, I meditate on all thy works; I muse on the work of thy hands. I stretch forth my hands unto thee: my soul thirsteth after thee, as a thirsty land. Selah. Hear me speedily, O Lord; my spirit faileth: hide not thy face from me, lest I be like unto them that go down into the pit. Cause me to hear thy loving kindness in the morning; for in thee do I trust: cause me to know the way wherein I should walk; for I lift up my soul unto thee. Deliver me, O Lord, from mine enemies: I flee unto thee to hide me. Teach me to do thy will; for thou art my God: thy spirit is good; lead me unto the land of uprightness. Quicken me, O Lord, for thy name's sake, for thy righteousness sake, bring my soul out of trouble. And of thy mercy cut off mine enemies, for I am thy servant."

Exodus iv. 1—9. "And Moses answered and said, But behold, they will not believe me, nor hearken unto my voice: for they will say, The Lord hath not appeared unto thee. And the Lord said unto him, What is that in thine hand? And he said, A rod. And he said, Cast it on the ground; and he cast it on the ground, and it became a serpent; and Moses fled from before it. And the Lord said unto Moses, Put forth thine hand, and take it by the tail. And he put forth his hand and caught it, and it became a rod in his hand. That they may believe that the Lord God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath appeared unto thee.

"And the Lord said furthermore unto him, Put now thine hand into thy bosom; and he put his hand into his bosom: and when he took it out, behold, his hand was leprous as snow. And he said, Put thine hand into thy bosom again: and he put his hand into his bosom again, and plucked it out of his bosom, and, behold, it was turned again as his other flesh. And it shall come to pass, if they will not believe thee, neither hearken to the voice of the first sign, that they will believe the voice of the latter sign.

"And it shall come to pass, if they will not not believe also these two signs, neither hearken unto thy voice, that thou shalt take of the water of the river, and pour it upon the dry land: and the water which thou takest out of the river, shall become blood upon the dry land."

Haggai ii. 1—9, 23. "In the seventh month, in the one and twentieth day of the month, came the word of the Lord by the prophet Haggai, saying, Speak now to Zerubbabel the son of Shealtiel, governor of Judah, and to Joshua, the son of Josedech, the high priest, and to the residue of the people, saying, Who is left among you that saw this house in her first glory? and how do ye see it now? is it not in your eyes in comparison of it as nothing? Yet now be strong O Zerubbabel, saith the Lord, and be strong, O Joshua, son of Josedech the high priest, and be strong all ye people of the land, saith the Lord, and work; for I am with you, said the Lord of Hosts, according to the word that I covenanted with you when ye came out of Egypt, so my spirit remaineth among you: fear ye not. For thus saith the Lord of Hosts, Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land: and I will shake all nations, and the desire of all nations shall come, and I will fill this house with glory saith the Lord of Hosts. The silver is mine, and the gold is mine, saith the Lord of Hosts. The glory of this latter house shall be greater than of the former, saith the Lord of Hosts, and in this place will I give peace, saith the Lord of Hosts."

"In that day saith the Lord of Hosts, will I take thee, O Zerubbabel, my servant, the son of Shealtiel, saith the Lord, and will make thee as a SIGNET: for I have chosen thee, saith the Lord of Hosts."

Zechariah iv. 6—10. "This is the word of the Lord unto Zerubbabel, saying, Not by might nor by power, but by my spirit, saith the Lord of Hosts. Who art thou, O great mountain? before Zerubbabel thou shalt become a plain, and he shall bring forth the head stone thereof, with shouting, crying, Grace, grace, unto it. Moreover the word of the Lord came unto me, saying, The hands of Zerubbabel have laid the foundation of this house, his hands shall also finish it; and thou shalt know that the Lord of Hosts hath sent me unto you. For who hath despised the day of small things? for they shall rejoice, and shall see the plummet in the hands of Zerubbabel with those *seven*, they are the

eyes of the Lord, which run to and fro through the whole earth."

John i. 1—5. "In the beginning was the *word*, and the *word* was with God, and the *word* was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. In him was life, and the life was the light of men. *And the light shineth in darkness, and the darkness comprehendeth it not.*"

Deuter. xxxi. 24—26. "And it came to pass, when Moses had made an end of writing the words of this law, in a book, until they were finished, that Moses commanded the Levites which bare the ark of the covenant of the Lord, saying, take this book of the law, and put it in the side of the ark of the covenant of the Lord your God, that it may be there for a witness against thee."

Exodus xxv. 21.—"And thou shalt put the mercy seat above, upon the ark; and in the ark thou shalt put the testimony that I shall give thee."

Exodus xvi. 32, 33.—"And Moses said, this is the thing which the Lord commandeth, fill an omer of the manna, to be kept for your generations; that they may see the bread wherewith I have fed you in the wilderness, when I brought you forth from the land of Egypt. And Moses said unto Aaron, Take a pot and put an omer full of manna therein, and lay it up before the Lord, to be kept for your generations. As the Lord commanded Moses, so Aaron laid it up before the testimony to be kept."

Exodus xxxi. 1—4. [And the Lord spake unto Moses, saying, See, I have called by name, Bezaleel the son of Uri, the son of Hur, of the tribe of Judah: and I have filled him with the spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship, to devise cunning works, to work in gold and silver, and in brass.

6. And I, behold, I have given with him, Aholiab the son of Ahisamach, of the tribe of Dan: and in the hearts of all that are wise hearted, I have put wisdom, that they may make all that I have commanded thee;

Exodus xxxvi. 1—3. Then wrought Bezaleel and Aholiab, and every wise-hearted man, in whom the Lord put wisdom and understanding, to know how to work all manner of work for the service of the sanctuary; according to all that the Lord hath commanded. And Moses called Beza-

leel and Aholiab, and every wise-hearted man, in whose heart the Lord had put wisdom, even every one whose heart stirred him up to come unto the work to do it. And they received of Moses all the offering, which the children of Israel had brought for the work of the service of the sanctuary, to make it withal. And they brought yet unto him free-offerings every morning.

Exodus xxxvii. 1—5. "And Bezaleel made the ark of shittim wood: two cubits and a half was the length of it, and a cubit and a half the breadth of it, and a cubit and a half the height of it: and he overlaid it with pure gold within and without, and made a crown of gold to it round about. And he cast for it four rings of gold to be set by the four corners of it; even two rings upon the one side of it, and two rings upon the other side of it. And he made staves of shittim wood, and overlaid them with gold. And he put the staves into the rings by the sides of the ark, to bear the ark."

Numbers xvii. 10.—"And the Lord said unto Moses, Bring Aaron's rod again, before the testimony, to be kept for a token."

Hebrews ix. 2, 5.—"For there was a tabernacle made; the first, wherein was the candlestick, and the table, and the shewbread, which is called the Sanctuary. And after the second vail, the tabernacle, which is called the holiest of all; which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant; and over it the cherubims of glory, shadowing the mercy seat; of which we cannot now speak particularly."

Amos ix. 11.—"In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof, and I will raise up his ruins, and I will build it as in the days of old."

Exodus vi. 2, 3.—"And God spake unto Moses, and said unto him, I am the Lord: And I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty, but by my name *Jehovah* was I not known to them."

The following particulars, relative to King Solomon's Temple, may with propriety be here introduced, and cannot be uninteresting to a Royal Arch Mason.

This famous fabric was situated on Mount Moriah, near the place where Abraham was about to offer up his son Isaac, and where David met and appeased the destroying

igel. It was begun in the fourth year of the reign of olomon; the third after the death of David; four hundred id eighty years after the passage of the Red Sea, and on e second day of the month Zif, being the second month of e sacred year, which answers to the 21st of April, in the ar of the world 2992; and was carried on with such progious speed, that it was finished in all its parts, in little ore than seven years.

By the masonic art, and the wise regulations of Solomon, ery part of the building, whether of stone, brick, timber or etal, was wrought and prepared before they were brought Jerusalem; so that the only tools made use of in erecting e fabric were wooden instruments prepared for that purse. The noise of the axe, the hammer, and every other tool metal, was confined to the forests of Lebanon, where the nber was procured, and to Mount Libanus, and the plains id quarries of Zeredathah, where the stones were raised, uared, marked and numbered; that nothing might be ard among the masons at Jerusalem, but harmony and ace.

In the year of the world 3029, king Solomon died, and is succeeded by his son Rehoboam, who, immediately after e death of his father went down to Shechem, where the iefs of the people were met together to proclaim him king. When Jeroboam, the son of Nebat, who was in Egypt, nither he had fled from the presence of Solomon, and whose ambition had long aspired to the throne, heard of the death of e king, he hastened to return from Egypt, to put himself the head of the discontented tribes, and lead them on to rellion. He accordingly assembled them together, and came king Rehoboam, and spake to him after this manner:

"Thy father made our yoke grievous; now, therefore, se thou somewhat the grievous servitude of thy father, d his heavy yoke that he put upon us, and we will serve ee. And he said unto them, Come again unto me after ree days. And the people departed. And king Rehoam took counsel with the old men that had stood before lomon his father while he yet lived, saying, What counsel ve ye me, to return answer to this people? And they spake to him, saying, If thou be kind to this people, and please em, and speak good words to them, they will be thy serants forever. But he forsook the counsel which the old men ve him, and took counsel of the young men that were ought up with him, that stood before him. And he said to them, what advice give ye, that we may return an-

swer to this people, which have spoken to me, saying, Ease somewhat the yoke that thy father did put upon us? And the young men that were brought up with him spake unto him, saying, Thus shalt thou answer the people that spake unto thee, saying, Thy father made our yoke heavy, but make thou it somewhat lighter for us; thus shalt thou say unto them, My little finger shall be thicker than my father's loins. For, whereas my father put a heavy yoke upon you, I will put more to your yoke: my father chastised you with whips, but I will chastise you with scorpions. So Jeroboam and all the people came to Rehoboam on the third day, as the king bade, saying, Come again to me on the third day. And the king answered them roughly; and king Rehoboam forsook the consel of the old men; and answered them after the advice of the young men, saying, My father made your yoke heavy, but I will add thereto; my father chastised you with whips, but I will chastise you with scorpions. And when all Israel saw that the king would not hearken unto them, the people answered the king, saying, What portion have we in David? and we have none inheritance in the son of Jesse: every man to your tents, O! Israel: and now, David, see to thine own house. So all Israel went to their tents."—*See 2 Chron. chap.* x.

But as to the children of Israel that dwelt in the cities of Judah and Benjamin, Rehoboam reigned over them.

In this manner were the tribes of Israel divided, and under two distinct governments, for 254 years, when the ten revolted tribes, having become weak and degenerated, by following the wickedness and idolatry of the kings who governed them, fell a prey to Salmanezer, king of Assyria, who, in the reign of Hoshea, king of Israel, besieged the city of Samaria, laid their country waste, and utterly extirpated their government. Such was the wretched fate of a people who disdained subjection to the laws of the house of David, and whose impiety and effeminacy ended in their destruction.

After a series of changes and events, of which an account may be found in the history of the Temple, Nebuhcadnezzar, king of Babylon, with his forces, took possession of Jerusalem, and having made captive Jehoiachim the king of Judah, elevated his uncle Zedekiah to the throne, after binding him by a solemn oath neither to make innovations in the government, nor to take part with the Egyptians in their wars against Babylon.

At the end of eight years Zedekiah violated his oath to
buchadnezzar, by forming a treaty offensive and de-
sive with the Egyptians; thinking that jointly they could
due the king of Babylon. Nebuchadnezzar immediately
rched and ravaged Zedekiah's country, seized his castle
fortress, and proceeded to the siege of Jerusalem. Pha-
h, learning how Zedekiah was pressed, advanced to his
ef, with a view of raising the siege. Nebuchadnezzar,
ing intimation thereof, would not wait his approach, but
ceeded to give him battle, and in one contest drove him
of Syria. This circumstance suspended the siege.
n the ninth year of Zedekiah's reign, the king of Baby-
again besieged Jerusalem, with a large army, and for a
r and a half exerted all his strength to conquer it; but
city did not yield, though enfeebled by famine and pesti-
nce.
n the eleventh year the siege went on vigorously; the
bylonians completed their works, having raised towers all
nd the city so as to drive the invaded party from its
ls. The place, though a prey to plague and famine, was
tinately defended during the space of a year and a half.
at length, want of provisions and forces compelled its
render, and it was accordingly delivered, at midnight, to
officers of Nebuchadnezzar.
Zedekiah, seeing the troops enter the temple, abscond-
by a narrow pass to the desert, with his officers and
nds: but advice of his escape being given to the Baby-
ians, they pursued them early in the morning, and sur-
nded them near Jerico, where they were bound and car-
l before the king, who ordered his wives and children to
put to death in his sight, and then ordered Zedekiah's
s to be put out, and himself conducted in chains to Baby-

After this victory, Nebuchadnezzar despatched his prin-
al officer, Nebuzaradan, to Jerusalem, to ransack and
n both palace and temple, to raze the city to the ground,
l conduct the captive inhabitants to Babylon; this order he
ordingly executed. Among the captives were the fol-
ing persons of eminence: Seraiah, the high priest; Zepha-
h, next in rank; the secretary to the king; three princi-
keepers of the temple, seven of the king's chosen friends,
l other persons of distinction.
In the seventieth year of the capivity of the Jews, and the
t of the reign of Cyrus, king of Persia, he issued his fa-

mous edict purporting that the God, adored by the Israelites, was the Eternal Being through whose bounty he enjoyed the regal dignity; and that he had found himself honorably mentioned by the prophets of ancient date, as the person who should cause Jerusalem to be rebuilt, and restore the Hebrews to their former state of grandeur and independency; he, therefore, gave orders for the release of the captives, with his permission to return to their own native country, to rebuild the city, and the house of the Lord.

The principal people of the tribes of Judah and Benjamin, with the priests and Levites, immediately departed for Jerusalem and commenced the undertaking; but many of the Jews determined to remain in Babylon, rather than relinquish the possessions they had obtained in that city.

Charge to a newly exalted Companion.

"Worthy Companion,—By the consent and assistance of the members of this chapter, you are now exalted to the sublime and honorable degree of a royal arch mason. Having attained this degree, you have arrived at the summit and perfection of ancient masonry: and are consequently entitled to a full explanation of the mysteries of the order.

"The rites and mysteries developed in this degree have been handed down through a chosen few unchanged by time, and uncontrolled by prejudice: and we expect and trust, they will be regarded by you with the same veneration, and transmitted with the same scrupulous purity to your successors.

"No one can reflect on the ceremonies of gaining admission into this place, without being forcibly struck with the important lessons which they teach.

"Here we are necessarily led to contemplate with gratitude and admiration, the sacred source from whence all earthly comforts flow; here we find additional inducements to continue steadfast and immoveable in the discharge of our respective duties; and here we are bound, by the most solemn ties, to promote each others' welfare, and correct each others' failings, by advice, admonition, and reproof.

"As it is our most earnest desire, and a duty we owe to our companions of this order, that the admission of every candidate into this chapter should be attended by the approbation of the most scrutinizing eye, we hope always to possess the satisfaction of finding none among us, but such as will

promote, to the utmost of their power, the great end of our institution. By paying due attention to this determination, we expect you will never recommend any candidate to this chapter, whose abilities and knowledge of the foregoing degrees you cannot freely vouch for, and whom you do not firmly and confidently believe will fully conform to the principles of our order, and fulfil the obligations of a royal arch mason. While such are our members, we may expect to be united in one object, without lukewarmness, inattention, or neglect; but zeal, fidelity, and affection, will be the distinguishing characteristics of our society, and that satisfaction, harmony, and peace, may be enjoyed at our meetings, which no other society can afford."

Closing.

The chapter is closed with solemn ceremonies; and the following prayer is rehearsed, by the most excellent high priest:

"By the *Wisdom* of the Supreme High Priest may we be directed, by his *Strength* may we be enabled, and by the *Beauty* of virtue may we be incited, to perform the obligations here enjoined on us; to keep inviolably the mysteries here unfolded to us; and invariably to practise all those duties *out* of the chapter, which are inculcated in it."

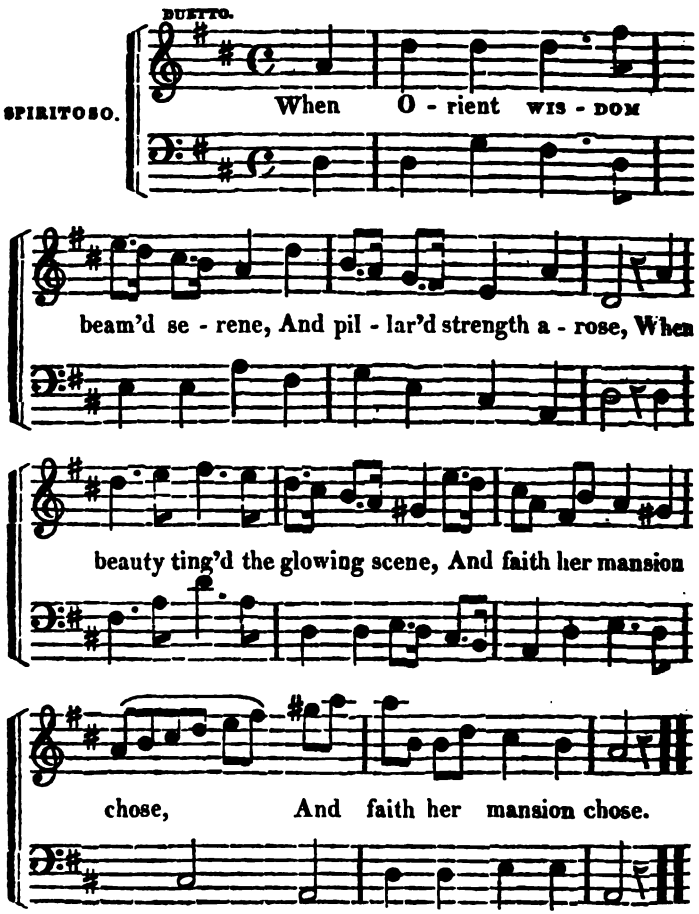
Response. *So mote it be.—Amen.*

After these observations, little more can be wanted to encourage the zealous mason to persevere in his researches. Whoever has traced the art in regular progression from the commencement of the first, to the conclusion of the seventh degree, according to the plan here laid down, will have amassed an ample store of useful learning; and must reflect with pleasure on the good effects of his past diligence and attention: while, by applying the whole to the general advantage of society, he will observe method in the proper distribution of what he has acquired, secure to himself the veneration of masons, and approbation of all good men.

The following beautiful Ode, not less admired for its poetic excellence, than for its sublimity of description, may be very appropriately performed at the exaltation of a Brother, and more particularly at the consecration of a Chapter.

TUNE—HAIL LIBERTY.

The Music arranged by Mr. John Cole.



TRIO.

SECONDO.) Ex - - ult - ing bands the Fabric view'd; Mys -

PRIMO.) Ex - - ult - ing bands the Fabric view'd; Mys -

terious pow'rs a - dor'd, And high the TRI - PLE

terious pow'rs a - dor'd, And high the TRI - PLE

Repeat in Chorus.

UNION stood, That gave the MYS - TIC WORD.

UNION stood, That gave the MYS - TIC WORD.

Pale envy withered at the sight,
And frowning o'er the pile,
Call'd Murder up from realms of night,
To blast the glorious toil.
With ruffian outrage join'd in woe,
They form the league abhorr'd;
And wounded science felt the blow,
That crush'd the MYSTIC WORD.

Concealment from sequester'd cave,
On sable pinions flew;
And o'er the sacrilegious grave,
Her veil impervious threw.
Th' associate band in solemn state,
The awful loss deplor'd;
And wisdom mourn'd the ruthless fate,
That, whelm'd the MYSTIC WORD.

At length, thro' Time's expanded sphere,
Fair Science speeds her way;
And warm'd by Truth's refulgence clear,
Reflects the kindred ray.
A second Fabric's towering height,
Proclaims the sign restored;
From whose foundation—brought to light,
Is drawn the MYSTIC WORD.

To depths obscure the favor'd TRINE,
A dreary course engage;
Till through the Arch, the ray divine,
Illumes the sacred page!
From the wide wonders of this blaze,
Our ancient Signs, restor'd;
The Royal Arch alone displays
The long lost MYSTIC WORD.

CHAPTER XVI.

Observations on the Order of High Priest.

THIS order appertains to the office of High Priest of the Royal Arch Chapter, and no one can be legally entitled to receive it until he has been elected to sustain that office in some regular chapter of Royal Arch Masons.

The following passages of scripture are made use of during the ceremonies appertaining to this order, viz.

Gen. xiv. 12, 24.—"And they took Lot, Abram's brother's son (who dwelt in Sodom,) and his goods, and departed. And there came one that had escaped, and told Abram the Hebrew; for he dwelt in the plain of Mamre the Amorite, brother of Eshchol, and brother of Aner: and these were confederates with Abram. And when Abram heard that his brother was taken captive, he armed his trained servants, born in his own house, three hundred and eighteen, and pursued them unto Dan. And he divided himself against them, he and his servants, by night, and smote them, and pursued them unto Hobah, which is on the left hand of Damascus. And he brought back all the goods, and also brought again his brother Lot, and his goods, and the women also, and the people. And the king of Sodom went out to meet him, (after his return from the slaughter of Chedorlaomer, and of the kings that were with him,) at the valley of Sheveh, which is the king's dale. And Melchisedec, king of Salem, brought forth bread and wine: and he was the priest of the most high God. And he blessed him, and said, Blessed be Abram of the most high God, possessor of heaven and earth: and blessed be the most high God, which hath delivered thine enemies into thy hand. And he gave him tithes of all. And the king of Sodom, said unto Abram, Give me the persons, and take the goods to thyself. And Abram said to the king of Sodom, I have lifted up mine hand unto the Lord, the most high God, the possessor of heaven and earth, that I will not take from a thread even to a shoe-latchet, and that I will not take any thing that is thine, lest thou shouldest say, I have made Abram rich: Save only that which the young men have eat-

en, and the portion of the men which went with me, Aner, Eshchol, and Mamre; let them take their portion."

Numb. vi. 22, 26.—"And the Lord spake unto Moses, saying, Speak unto Aaron, and unto his sons, saying, On this wise ye shall bless the children of Israel, saying unto them, The Lord bless thee, and keep thee; the Lord make his face to shine upon thee, and be gracious unto thee; the Lord lift up his countenance upon thee, and give thee peace."

Heb. vii. 1—6. "For this Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him; to whom also Abraham gave a tenth part of all: (first being, by interpretation, King of Righteousness, and after that also King of Salem, which is, King of Peace; without father, without descent, having neither beginning of days nor end of life, but made like unto the Son of God;) abideth a priest continually. Now consider how great this man was, unto whom even the patriarch Abraham gave the tenth of the spoils. And verily they that are of the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people according to the law, that is, of their brethren, though they come out of the loins of Abraham."

"For he testifieth, Thou art a priest forever, after the order of Melchisedec."

"And inasmuch as not without an oath he was made priest."

"For those priests *(under the Levitical law)* were made without an oath; but this with an oath, by him that said unto him, Thou art a priest forever, after the order of Melchisedec."

We have at length arrived at the mark to which all our attention has been uniformly directed; namely, a history, and so far as has been practicable, an elucidation of the several degrees of ancient masonry, so called. It will be readily perceived that the last two very important decrees, viz. the The Most Excellent Master and Royal Arch Mason—particularly the former, are printed nearly verbatim from the Freemasons' Monitor, and for this very obvious and consolatory reason, that it is the mode pursued in all the regular Chapters of the United States, and we believe, with a few unimportant variations, thoughout the habitable globe.

It will no doubt be remarked, that we have incorporated in the latter degree, certain additional extracts from Holy Writ, which will serve to expand the mind of the industrious

companion; inasmuch as they serve in a very eminent manner to explain not only to the noviciate, but even to some who consider themselves well instructed in this highly important and mysterious degree, a variety of useful information. This has been done at the instance of an enlightened brother, high in office, whose opinions on most subjects in masonry, are always regarded with an interest bordering on reverence—

Compiler.

CHAPTER XVII.

Of the government of Royal Arch Chapters.

It has already been satisfactorily shewn in the preceeding part of this work, that the first three degrees of masonry, are conducted under the immediate authority of *grand lodges*, which is composed of the installed officers of all the subordinate Lodges within a certain district; generally speaking, the jurisdiction of a grand lodge is confined to the particular state in which it is held.

In like manner chapters of royal arch masons, with power to confer the preparatory degrees of mark master, past master* and most excellent master, are held under the authority of grand chapters, composed of the three principal officers of all the royal arch chapters within a certain district together with the proper grand officers.

Grand master Webb, informs us that, "until the year 1797, no grand chapter of royal arch masons was organized in America. Previously to this period, a competent number of companions of that degree possessed of sufficient abilities, under the sanction of a master's warrant, proceeded to exercise the rights and privileges of royal arch chapters, whenever they thought it expedient and proper; although in most cases the approbation of a neighboring chapter was deemed useful if not essential."

This unrestrained mode of proceeding was subject to many inconveniences; unsuitable characters might be admitted; irregularities in the mode of working introduced; the purposes of the society perverted; and thus the order degraded, by falling into the hands of those who might be regardless of the reputation of the institution. If differences should arise between two chapters, who was to decide upon them? If unworthy characters, who for want of due caution had gained admission, should attempt to open new chapters for their own emolument, or for the purposes of conviviality or intemperanee, who was to restrain them? If

* See introduction to the degree of Past Master, page 197.

In England, Ireland and Scotland, numerous as the members of this society are; they acknowledge since the union of ancient with modern masons, but one supreme head or grand lodge, who, however, find it convenient to delegate their authority to what are there called provincial grand masters, whose jurisdiction extends over one or more counties as occasion may render necessary.

the established regulations of ancient landmarks, should be violated or broken down, where was there power sufficient to remedy the evil?

"Sensible of the existence of these, and many other inconveniences to which the order were subjected, the chapters of royal arch masons, in various parts of the United States, have, within a few years past, taken the proper and necessary measures for forming and establishing grand royal arch chapters, for their better government and regulation.

"In the year 1797, a convention of representatives from the several chapters in the state of Pennsylvania, met at Philadelphia; and after mature deliberation came to a resolution of forming and opening a grand royal arch chapter," which was accordingly accomplished in good harmony.

Actuated by similar motives, on the 24th of October, 1797, a convention of committees, from several chapters in the northern states, assembled at Masons' Hall, in Boston; being appointed (as expressed in their credentials) "to meet with any, or every chapter of royal arch masons, within the states of New-Hampshire, Massachusetts, Rhode-Island, Connecticut, Vermont, and New-York; or with any committee or committees, duly appointed and authorised, by any or all of said chapters, and to deliberate upon the propriety and expediency of forming and establishing a grand chapter of royal arch masons, for the government and regulation of the several chapters within the said states."

M. E. Thomas Smith Webb was chosen chairman.

Comp. William Woart, scribe.

The convention having taken the matter into consideration, came to a determination to forward to each of the chapters within the six states before mentioned, a circular letter, expressive of their opinions on the subject, which letter was in the words following, viz.

(CIRCULAR)

"Companions—From time immemorial, we find that Grand Lodges of Free and Accepted Masons, have been established wherever masonry has flourished; for the purpose of granting warrants for instituting private lodges, as well as for establishing certain general rules and regulations for the government of the same.

"It is an opinion generally received, and we think well authenticated, that no grand lodge of master masons can claim or exercise authority over any convention or chapter of *Royal Arch Masons;* nor can any chapter, although of

standing immemorial, exercise the authority of a grand chapter: we therefore think it highly expedient, for the regular government of all chapters within the said states, who exercise the rights and privileges of *Royal Arch Masons*; and to prevent irregularities in the propagation and use of those rights and privileges, that there should be a *Grand Chapter* of *Royal Arch Masons* established within the said states: and whereas this convention has received official information from our companions at Philadelphia, that the several chapters within their vicinity, have recently assembled and established a *Grand Chapter* of *Royal Arch Masons* for their government; in conformity to their example, we think it our duty to recommend to the several chapters within the said states of New-Hampshire, Massachusetts, Rhode-Island, Connecticut, Vermont, and New-York, to unite and form a *Grand Chapter* for the said states.

"The local situation of the States before mentioned, the easy and frequent intercourse between their several principal towns and cities, as well as the similarity of habits manners and customs, as citizens and as masons, which prevail throughout the said states, induce us to believe that a union of all the chapters therein in one Grand Chapter, will have the most useful, lasting and happy effects in the uniform distribution and propogation of the sublime degrees of Masonry. They therefore take the liberty of recommending to the consideration of your Most Excellent Chapter, the propriety of appointing one or more delegate or delegates, to represent your chapter, at a meeting of the several chapters before mentioned, to be holden at the city of Hartford, in the State of Connecticut, on the fourth Wednesday of January next ensuing; investing them with full power and authority, in conjunction with the other delegates, to form and open a *Grand Chapter of Royal Arch Masons*, and to establish a Constitution for the government and regulation of all the chapters that now are, or may hereafter, be erected within the said States."

In consequence of this address, the several chapters within the states therein enumerated, (with the exception of two or three chapters only) appointed delegates, who assembled at Hartford, on the fourth Wednesday in January, 1798, and after several days deliberation upon the subject, they formed and adopted a constitution for the government of the royal arch chapters, and lodges of mark masters, past masters, and most excellent masters, throughout the said states; and having elected and installed their grand officers, the grand chapter became completely organized.

Powers vested in the Grand Officers.

AGREEABLY to the General Grand Royal Arch Constitution, Grand Royal Arch Chapters were established in the the several northern States, where there were royal arch chapters existing; and in every instance the private chapters have united with, and acknowledged the authority of the said grand chapters.

The long desired and necessary authority for correcting abuses, and regulating the concerns of royal arch masonry, in the northern states, being thus happily established, the sublime degrees soon became flourishing and respectable. Royal arch masons in the southern states, (where there were no grand chapters) observed with pleasure and satisfaction the establishment of grand chapters in the northern states, under the authority of a general constitution, and became desirous of uniting with them under the same authority. Applications were accordingly made for the privilege of opening new chapters in the southern states; but there being no provision made in the constitution for extending its authority beyond the limits first contemplated, the state grand chapter took the subject into consideration, and passed a decree vesting power and authority in the three first general grand officers, or any two of them, conjointly, to grant and issue letters of dispensation for the institution of lodges of mark masters, past masters, most excellent masters, and chapters of royal arch masons, within any state in which there was not a grand chapter established. By virtue of this authority, on the first day of December, 1804, the general grand officers granted a letter of dispensation for forming and holding a chapter of royal arch masons, in the city of Savannah, in the state of Georgia, by the name of *Georgia Chapter;* and on the first day of March. 1805, they granted a letter of dispensation for forming and opening a new royal arch chapter in the town of Beaufort. in the state of South Carolina, by the name of *Unity Chapter.*

At the succeeding meeting of the general grand royal arch chapter, the powers before mentioned were confirmed and made permanent in the general grand officers, by the ninth section of the first article of the general constitution.

On the ninth day of January 1779, the grand chapter of the northern states met, by adjournment, at Providence, in the state of Rhode-Island, and revised their constitution.

The second section of the first article of the constitution as revised, directed that the general grand chapter should

convene septennially for the choice of officers, and other business. A meeting was accordingly holden at the city of Middletown, (Conn.) commencing on the 9th of January, A. D. 1806.

PRESENT—Representatives from the respective grand chapters of the states of Rhode-Island, Connecticut, New-York, and Vermont.

At this Chapteral communication among others were the following proceedings.

Resolved, That the next septennial meeting of the general grand chapter, be holden in the city of New-York, on the second Thursday in September, A. D. 1812.

The general grand chapter proceeded to a choice of officers, agreeably to the constitution, when the companions whose names follow, were elected to the offices annexed to their respective names, viz.

M. E. *Benjamin Hurd*, jun. Esq. of Charlestown, (Mass.) *General Grand High Priest.*

M. E. *Thomas S. Webb*, Esq. of Boston, (Mass.) *General Grand King.*

M. E. *Ezra Ames*, of Albany (N. Y.) *General Grand Scribe.*

E. *Otis Ammidon*, of Providence (R. I.) *General Grand Secretary.*

E. *James Harrison*, of Boston (Mass.) *General Grand Treasurer.*

E. and Rev. *Jonathan Nye*, of New Fane (Vermont) *General Grand Chaplain.*

E. *Joseph Huntingdon*, of Norwich (Conn.) *General Grand Marshal.*

The general grand chapter then resolved itself into a committee of the whole upon the general grand royal arch constitution, when sundry alterations and amendments were proposed and considered, and afterwards ratified and confirmed.

The last meeting of the general grand chapter was held in New-York, on the 6th day of June 1816, when the general Grand Royal Arch Constitution, was again considered, amended and adopted, which constitution, as revised and confirmed, is in the words following, to wit:

THE GENERAL GRAND ROYAL ARCH CONSTITUTION,

For the United States of America, as revised, amended and ratified at a meeting of the General Grand Chapter, held in the City of New-York, on the 6th day of June, A. D. 1816—Anno Lucis 5816.

ARTICLE I.

OF THE GENERAL GRAND CHAPTER.

SECT. 1. There shall be a General Grand Chapter of Royal Arch Masons for the United States of America, which shall be holden as is hereinafter directed, and shall consist of a general grand high priest, deputy general grand high priest, general grand king, general grand scribe, secretary, treasurer, chaplain, and marshal: and likewise of the several grand and deputy grand high priests, kings and scribes, for the time being, of the several state grand chapters, under the jurisdiction of this general grand chapter; and of the past general grand high priests, deputy general grand high priests, kings, and scribes of the said general grand chapter; and the aforesaid officers, or their proxies, shall be the only members and voters in said general grand chapter. And no person shall be constituted a proxy, unless he be a present or past officer of this or a state grand chapter.

SECT. 2. The general grand chapter shall meet Septennially, on the second Thursday in September, for the choice of officers, and other business: dating from the second Thursday in September, A. D. 1805, at such place as may, from time to time, be appointed.

SECT. 3. A special meeting of the general grand chapter shall be called whenever the general grand high priest, deputy general grand high priest, general grand king, and general grand scribe, or any two of them, may deem it necessary; and also whenever it may be required by a majority of the grand chapters of the states aforesaid, provided such requisition be made known in writing, by the said grand chapters respectively, to the general grand high priest, deputy general grand high priest, king or scribe.—And it shall be the duty of the said general officers, and they are each of them severally authorized, empowered and

directed, upon receiving official notice of such requisition from a majority of the grand chapters aforesaid, to appoint a time and place of meeting, and notify each of the state grand chapters thereof accordingly.

SECT. 4. It shall be incumbent on the general grand high priest, deputy general grand high priest, general grand king, and general grand scribe, severally, to improve and perfect themselves in the sublime Arts, and work of Mark Masters, Past Masters, most excellent Masters, and Royal Arch Masons; to make themselves masters of the several masonic lectures and antient charges—to consult with each other, and with the grand and deputy grand high priests, kings and scribes of the several states aforesaid, for the purpose of adopting measures suitable and proper for diffusing a knowledge of the said lectures and charges, and an uniform mode of *working* in the several chapters and lodges throughout this jurisdiction; and the better to effect this laudable purpose, the aforesaid general grand officers are severally hereby authorized, and empowered, to visit and preside in any and every chapter of royal arch masons, and lodge of most excellent, past, or mark master masons, throughout the said states, and to give such instructions and directions as the good of the fraternity may require; always adhering to the antient landmarks of the order.

SECT. 5. In all cases of the absence of any officer from any body of masons, instituted or holden by virtue of this constitution, the officer next in rank shall succeed his superior; unless through courtesy said officer should decline in favor of a past superior officer present. And in case of the absence of all the officers from any legal meeting of either of the bodies aforesaid, the members present, according to seniority and abilities, shall fill the several offices.

SECT. 6. In every chapter or lodge of masons, instituted or holden by virtue of this constitution, all questions (except upon the admission of members or candidates) shall be determined by a majority of votes; the presiding officer for the time being, being entitled to vote, if a member; and in case the votes should at any time be equally divided, the presiding officer as aforesaid, shall give the casting vote.

SECT. 7. The general grand royal arch chapter, shall be competent (on concurrence of two thirds of its members present) at any time hereafter, to revise, amend and alter this constitution.

SECT. 8. In case any casualty should at any time hereafter, prevent the septennial election of officers, the several

general grand officers shall sustain their respective offices until successors are duly elected and qualified.

SECT. 9. The general grand high priest, deputy general grand high priest, general grand king, and general grand scribe, shall severally have power and authority to institute new royal arch chapters, and lodges of the subordinate degrees, in any state in which there is not a grand chapter regularly established. But no new chapter shall be instituted in any state wherein there is a chapter or chapters holden under the authority of this constitution, without a recommendation from the chapter nearest the residence of the petitioners. The fees for instituting a new royal arch chapter, with the subordinate degrees, shall be ninety dollars; and for a new mark master's lodge, twenty dollars; exclusive of such compensation to the grand secretary, as the grand officers aforesaid may deem reasonable.

ARTICLE II.

OF THE STATE GRAND ROYAL ARCH CHAPTERS.

SECT. 1. The *state grand chapters* shall severally consist of a grand high priest, deputy grand high priest, grand king, grand scribe, grand secretary, grand treasurer, grand chaplain, and grand marshall, and likewise of the high priests, kings and scribes, for the time being, of the several chapters over which they shall respectively preside, and of the past grand and deputy grand high priests, kings and scribes of the said grand chapters; and the said enumerated officers, or their proxies, shall be the only members and voters in the said grand chapters respectively.

SECT. 2. The state grand chapters shall severally be holden at least once in every year, at such times and places as they shall respectively direct; and the grand, or deputy grand high priests respectively, for the time being, may at any time, call a special meeting, to be holden at such place as they shall severally think proper to appoint.

SECT. 3. The officers of the state grand chapters shall be chosen annually, by ballot, at such time and place as the said grand chapters shall respectively direct.

SECT. 4 The several state grand chapters (subject to the provisions of this constitution) shall have the sole government, and superintendance, of the several royal arch chapters, and lodges of most excellent, past and mark master masons, within their respective jurisdictions; to assign their limits, and settle controversies that may happen be-

tween them; and shall have power under their respective seals, and the sign manuel of their respective grand, or deputy grand high priests, kings and scribes, (or their legal proxies) attested by their respective secretaries, to constitute new chapters of royal arch masons, and lodges of most excellent, past and mark master masons, within their respective jurisdictions.

SECT. 5. The grand and deputy grand high priests severally, shall have the power and authority, whenever they shall deem it expedient (during the recess of the grand chapter of which they are officers) to grant letters of dispensation, under their respective hands, and private seals, to a competent number of petitioners, (possessing the qualifications required by the 9th section of the 2d article) empowering them to open a chapter of royal arch masons, and lodge of most excellent, past, and mark master masons for a certain specified term of time; provided, that the said term of time shall not extend beyond the next meeting of the grand chapter of the state in which such dispensation shall be granted; and provided further, that the same fees as are required by this constitution for warrants, shall be first deposited in the hands of the grand treasurer. And in all cases of such dispensations, the grand or deputy grand high priests respectively, who may grant the same, shall make report thereof, at the next stated meeting of the grand chapter of their respective jurisdictions, when the said grand chapters, respectively, may either continue or recall the said dispensations, or may grant the petitioners a warrant of constitution: and in case such warrant shall be granted, the fees first deposited, shall be credited in payment for the same; but if a warrant should not be granted, nor the dispensation continued, the said fees shall be refunded to the petitioners, excepting only such part thereof as shall have been actually expended by means of their application.

SECT. 6. The several state grand chapters shall possess authority upon the institution of new royal arch chapters, or lodges of mark masters, within their respective jurisdictions, to require the payment of such fees as they may deem expedient and proper; which said fees shall be advanced and paid into the treasury, before a warrant or charter shall be issued.

SECT. 7. No warrant shall be granted for instituting lodges of most excellent, or past masters, independent of a chapter of royal arch masons.

SECT. 8. The grand chapters severally shall have pow- to require from the several chapters and lodges under ir respective jurisdictions, such reasonable proportion sums, received by them for the exaltation or advance- nt of candidates, and such certain annual sums from their spective members, as by their ordinances or regulations all hereafter be appointed: all which said sums or dues all be made good, and paid annually, by the said chapters d lodges respectively, into the grand treasury of the and chapter, under which they hold their authority, on or ore the first day of the respective annual meetings of the id grand chapters.

SECT. 9. No warrant for the institution of a new chap- of royal arch masons shall be granted, except upon the tition of nine regular royal arch masons; which petition all be accompanied with a certificate from the chapter near- to the place where the new chapter is intended to be ened, vouching for the moral character and masonic ilities of the petitioners, and recommending to the grand apter, under whose authority they act, to grant their ayer. And no warrant for the institution of a lodge of ark master masons shall be granted, except upon the pe- ion of at least five regular mark master masons, ac- mpanied by vouchers from the nearest lodge of that gree, similar to those required upon the institution of a apter.

SECT. 10. The grand secretaries of the state grand apters, shall severally make an annual communication to ch other, and also to the general grand secretary, con- ining a list of grand officers, and all such other matters may be deemed necessary for the mutual information of e said grand chapters. And the said grand secretaries all also regularly transmit to the general grand secretary copy of all their by-laws and regulations.

SECT. 11. Whenever there shall have been three, or ore royal arch chapters instituted in any state, by vir- e of authority derived from this constitution, a grand apter may be formed in such state, (with the approbation one or more of the general grand officers) by the high iests, kings and scribes of the said chapters, who shall authorized to elect the grand officers. Provided always, at no new state grand chapter shall be formed until after e expiration of one year from the establishment of the ju- ior chapter in such state.

SECT. 12. The several grand and deputy grand high riests, kings and scribes, for the time being, of the seve-

ral state grand chapters, are bound to the performance of the same duties, and are invested with the same powers and prerogatives, throughout their respective jurisdictions, as are prescribed to the general grand officers, in the 4th section, 1st article of this constitution.

SECT. 13. The jurisdiction of the several state grand chapters shall not extend beyond the limits of the state in which they shall respectively be holden.

ARTICLE III.

OF THE SUBORDINATE CHAPTERS AND LODGES.

SECT. 1. All legally constituted assemblies of royal arch masons are called CHAPTERS; as regular bodies of mark masters, past masters and most excellent masters, are called LODGES. Every chapter ought to assemble for work, at least once in every three months; and must consist of an high priest, king, scribe, captain of the host, principal sojourner, royal arch captain, three grand masters, secretary, treasurer, and as many members as may be found convenient for working to advantage.

SECT. 2. Every chapter of royal arch masons, and lodge of mark master masons, throughout this jurisdiction, shall have a warrant of constitution from the grand chapter of the state in which they may respectively be holden, or a warrant from one of the general grand officers. And no chapter or lodge shall be deemed legal without such warrant, and masonic communication, (either public or private) is hereby interdicted and forbidden, between any chapter or lodge under this jurisdiction, or any member of either of them, and any chapter, lodge or assembly, that may be so illegally formed, opened or holden, without such warrant, or any or either of their members, or any person exalted or advanced in such illegal chapter or lodge. But nothing in this section shall be construed to affect any chapter or lodge which was established before the adoption of the grand royal arch constitution, at Hartford, on the 27th day of January, A. D. 1798.

SECT. 3. Whenever a warrant is issued for instituting a chapter of royal arch masons, with a power in said warrant to open and hold a lodge of most excellent past and mark master masons, the high priest, king and scribe, for the time being, of such chapter, shall be the master and wardens in said lodge, according to seniority.

SECT 4. All applications for the exaltation or advancement of candidates, in any chapter or lodge under this jurisdiction shall lie over, at least one meeting, for the consideration of the members.

SECT. 5. No mason shall be a member of two separate and distinct bodies, of the same denomination, at one and the same time.

SECT. 6. No chapter shall be removed, without the knowledge of the high priest, nor any motion made for that purpose in his absence; but if the high priest be present, and a motion is made and seconded for removing the chapter, to some more convenient place, within the limits prescribed in their warrant, the high priest shall forthwith cause notifications to be issued, to all the members, informing them of the motion for removal, and of the time and place when the question is to be determined; which notice shall be issued at least ten days previous to the appointed meeting. But if the high priest, after motion duly made and seconded as aforesaid, should refuse or neglect to cause the notices to be issued as aforesaid, the officer next in rank, who may be present at the next regular meeting following, upon motion made and seconded for that purpose, may in like manner issue the said notices.

SECT. 7. All mark master masons' lodges shall be regulated, in cases of removal, by the same rules as are prescribed in the foregoing section for the removal of chapters.

SECT. 8. The high priest, and other officers, of every chapter, and the officers of every lodge of mark master masons, shall be chosen annually, by ballot.

SECT. 9. The high priest of every chapter, has it in special charge, as appertaining to his office, duty and dignity, to see that the by-laws of his chapter, as well as the general grand royal arch constitution, and the general regulations of the grand chapter, be duly observed; that all the other officers of his chapter, perform the duties of their respective offices faithfully, and are examples of diligence and industry to their companions; that true and exact records be kept of all the proceedings of the chapter by the secretary; that the treasurer keep and render exact and just accounts of all the monies belonging to the chapter; that regular returns be made by the secretary, annually, to the grand chapter of all admissions of candidates or members; and that the annual dues to the grand chapter be regularly and punctually paid. He has the special care and charge of the warrant of his chapter. He has the right and authority

of calling his chapter at pleasure, upon any emergency or occurrence which in his judgment may require their meeting, and he is to fill the chair when present. It is likewise his duty, together with his king and scribe, to attend the meetings of the grand chapter when duly summoned by the grand secretary, either in person or by proxy.

SECT. 10. For the preservation of secrecy and good harmony, and in order that due decorum may be observed while the chapter is engaged in business, a worthy royal arch mason is to be appointed from time to time, for tyling the chapter. His duty is fixed by custom, and known in all regular chapters. He may be elected annually, but is to continue in office only during good behaviour, and is to be paid for his services.

SECT. 11. All lodges of mark master masons are bound to observe the two preceeding articles, as far as they can be applied to the government of a *lodge*.

SECT. 12. No chapter shall confer the degrees of mark master mason, past master, most excellent master, and royal arch mason, upon any brother, for a less sum than twenty dollars—And no lodge of mark master masons, shall advance a brother to that degree for a less sum than four dollars.

SECT. 13. When either of the officers or members of the general grand chapter, or of any of the state grand chapters, cannot personally attend their respective meetings, they shall severally have the authority to constitute a proxy, which proxy shall have the same right to a seat and vote as his constituent.

ARTICLE IV.

OF CONSTITUTING NEW CHAPTERS.

SECT. 1. When a warrant of constitution is granted, by either of the general grand officers, or either of the state grand chapters, for constituting a new chapter of royal arch masons, the grand officers respectively, shall appoint a day and hour for constituting the same, and installing the new officers. On the day and hour appointed, the grand or deputy grand high priest, (or the presiding officer for the time being) with his officers, meet in a convenient room, near the place where the new chapter is to be constituted. The officers of the new chapter are to be examined by the deputy grand high priest, or some companion appointed for that

purpose; after they are approved, they are to return to the hall, and prepare for the reception of the grand chapter. When notice is given by the grand marshal, that they are prepared, the grand chapter walks in procession to the hall, when the officers appointed for the new chapter, resign their seats to the grand officers, and take their several stations on the left; the necessary cautions are then given from the chair, and the ceremony commences by performing an anthem or ode, adapted to the occasion.* The officers and members of the new chapter then form in front of the grand high priest.

The deputy grand high priest, then informs the grand high priest, that "A number of companions duly instructed in the sublime mysteries, being desirous of promoting the honor of the art, have applied to the grand chapter for a warrant to constitute a new chapter of royal arch masons, which having obtained, they are now assembled for the purpose of being constituted, and having their officers installed in due and ancient form."

The grand high priest then directs the grand secretary to read the warrant, which being done, he asks the members of the new chapter if they still approve of the officers nominated therein; this being signified accordingly, the grand high priest rises and says,

"By virtue of the high powers in me vested, I do form you, my worthy companions, into a regular chapter of royal arch masons; from henceforth ye are authorised and empowered to open and hold a lodge of mark masters, past masters, and most excellent masters, and a chapter of royal arch masons; and to do and perform all such things as thereunto may appertain; conforming in all your doings to the general grand royal arch constitution, and the general regulations of the state grand chapter; and may the God of your fathers be with you, guide and direct you, in all your doings."

Grand Honours.

The Furniture, Jewels, Implements, Utensils, &c. belonging to the chapter (having previously been placed in due form, covered in the centre) are then uncovered, and the new chapter is dedicated, in ancient manner and form, as is well described in the most excellent master's decree. The

*See an appropriate ode, page 254.

deputy grand high priest then presents the first officer of the new chapter to the grand high priest, saying,

"Most Excellent Grand High Priest,

I present you my worthy companion ——————nominated in the warrant, to be installed high priest, of this new chapter; I find him to be skilful in the royal art and attentive to the moral precepts of our forefathers, and have therefore no doubt but he will discharge the duties of his office with fidelity."

The grand high priest then addresses him as follows:

"Most Excellent Companion,

I feel much satisfaction in performing my duty on the present occasion, by installing you into the office of high priest of this new chapter. It is an office highly honorable to all those who diligently perform the important duties annexed to it; your reputed masonic knowledge however, precludes the necessity of a particular enumeration of those duties; I shall therefore only observe, that by a frequent recurrence to the constitution, and general regulations, and a constant practice of the several sublime lectures and charges, you will be best able to fulfil them; and I am confident, that the companions who are chosen to preside with you, will give strength to your endeavours, and support your exertions—I shall now propose certain questions to you, relative to the duties of your office, and to which I must request your unequivocal answer.

1. Do you solemnly promise that you will re double your endeavours, to correct the vices, purify the morals, and promote the happiness of those of your brethren who have obtained this sublime degree:

2. That you will never suffer your chapter to be opened unless there be present nine regular royal arch masons:

3. That you will never suffer either more or less than three brethren to be exalted in your chapter at one and the same time:

4. That you will not exalt any one to this degree, who has not shown a charitable and humane disposition; or who has not made a considerable proficiency in the foregoing degrees:

5. That you will promote the general good of our order, and on all proper occasions be ready to give and receive in-

structions, and particularly from the general and state grand officers:

6. That to the utmost of your power you will preserve the solemnities of our ceremonies, and behave, in open chapter, with the most profound respect and reverence, as an example to your companions:

7. That you will not acknowledge or have intercourse with any chapter that does not work under a constitutional warrant or dispensation:

8. That you will not admit any visitor into your chapter who has not been exalted in a chapter legally constituted, without his being first formally healed:

9. That you will observe and support such by-laws as may be made by your chapter, in conformity to the general grand royal arch constitution and the general regulations of the grand chapter:

10. That you will pay due respect and obedience to the instructions of the general and state grand officers, particularly relating to the several lectures and charges, and will resign the chair to them, severally, when they may visit your chapter:

11. That you will support and observe the general grand royal arch constitution, and the general regulations of the grand royal arch chapter under whose authority you act.

Do you submit to all these things, and do you promise to observe and practice them faithfully?"

These questions being answered in the affirmative, the companions all kneel in due form, and the grand high priest or grand chaplain, repeats the following, or some other suitable prayer.

"Most holy and glorious Lord God, the great High Priest of heaven and earth.

"We approach thee with reverence, and implore thy blessing on the companion appointed to preside over this new assembly, and now prostrate before thee; fill his heart with thy fear, that his tongue and actions may pronounce thy glory. Make him steadfast in thy service; grant him firmness of mind; animate his heart, and strengthen his endeavours; may he teach thy judgments and thy laws;a nd may the incense he shall put before thee, upon thine altar, prove an acceptable sacrifice unto thee. Bless him, O Lord, and bless the work of his hand. Accept us in mercy; hear thou from Heaven, thy dwelling place, and forgive our transgressions.

"Glory be to God the Father; as it was in the beginning, &c." Response, so mote it be."

All the companions except high priests and past high priests, are then desired to withdraw, while the new high priest is solomnly bound to the performance of his duties; and after the performance of other necessary ceremonies, not proper to be written, they are permitted to return.

The grand high priest then addresses the new high priest, as follows:

"Most Excellent Companion;

"In consequence of your cheerful acquiesence with the charges and regulations just recited, I now declare you duly installed and anointed high priest of this new chapter; not doubting your determination to support the reputation and honor of our sublime order. I now cheerfully deliver unto you the warrant under which you are to work; and I doubt not you will govern with such good order and regularity, as will convince your companions that their partiality has not been improperly placed."

The grand high priest then clothes and invests the new high priest with the various implements and insignia of the order, with suitable charges to each of them.

The grand high priest then installs the several subordinate officers in turn; and points out to them the duties appertaining to their respective offices; after which, he pronounces a suitable address to the new chapter, and closes the ceremony, with the following benediction:

"The Lord be with you all; let brotherly love continue; be not forgetful to entertain strangers. Now the God of peace, our supreme high priest, make you perfect to do his will.

"Glory be to God on high, and on earth peace and good will to men. As it was in the beginning, is now, and ever shall be, &c."

Sect. 2. At the institution of all lodges of mark master masons, under this jurisdiction, the same ceremonies as are prescribed, in the foregoing section, are to be observed, as far as they will apply to that degree.

Sect. 3. Whenever it shall be inconvenient for the general grand officers, or the grand or deputy grand high priests, respectively, to attend in person, to constitute a new chapter or lodge, and install the officers, they shall severally have power and authority, to appoint some worthy high priest, or past high priest, to perform the necessary ceremonies.

SECT. 4. The officers of every chapter and lodge under this jurisdiction, before they enter upon the exercise of their respective offices, and also the members of all such chapters and lodges, and every candidate upon his admission into the same, shall take the following obligation, viz: "I, A. B. do promise and swear, that I will support and maintain the general grand royal arch constitution."

I hereby certify, that the foregoing is a true copy of the general grand royal arch constitution for the United States of America, as altered, amended and ratified, at a meeting of the general grand chapter, begun and holden at New-York, in the State of New-York, on the 6th day of June, A. D. 1816.

Witness,

JOHN ABBOT, *G. G. Secretary.*

The following Emminent Companions, at the above Chapteral communication, were elected to the offices attached to their respective names.

M. E. His Excellency, the Hon. DE WITT CLINTON, Governor of the State of New-York, *General Grand High Priest.*

M. E. THOMAS SMITH WEBB. Esq. of Boston, Massachusetts, *Deputy General Grand High Priest.*

M. E. JOHN H. LYNDE, Esq. of New-Haven, Connecticut, *General Grand King.*

M. E. PHILIP P. ECKEL, Esq. of Baltimore, Maryland, *General Grand Scribe.*

M. E. JOHN ABBOT, Esq. of Westford, Massachusetts, *General Grand Secretary.*

M. E. PETER GRINNEL, Esq. of Providence, Rhode-Island, *General Grand Treasurer.*

M. E. and Rev. JONATHAN NYE, of Newfane, Vermont, *General Grand Chaplain.*

M. E. JOHN HARRIS, Esq. of Hopkinton, New-Hampshire, *General Grand Marshal.*

CHAPTER XVIII.

Observations on the order of Knighthood.

"THE order of Knighthood as it relates to freemasonry has given rise to much speculation among the different writers, who have at different periods, published their opinions to the world. It will doubtless be admitted, that those only, who have made themselves perfectly acquainted with the order, by having been regularly dubbed, and thus put in legal possession of every thing relating to the order, can be competent to judge of its merits, and particularly of its connexions with what is usually denominated ancient masonry. There are among those with whom I have frequently conversed, (not a few) who insist that every thing relating to the first seven degrees, terminating with the degree of Royal Arch, was utterly unknown in Europe, until after the crusades; in short, that all its important secrets were communicated to European Knights, by enlightened Jews, and the few remaining Christians, at that period, inhabitants of the holy land.

Be that as it may, it is not our intention at present, to enter the lists, knights as we are, with those who may be opposed to our opinion on this subject, but to give a faithful history of the orders now practised among masons. Before we enter upon our work, it will however, be expedient and proper, to give some account of the origin of knighthood, and to add the opinions of the most eminent writers on this interesting subject.

"The different orders of knighthood, are divided into two classes; the first consists of the religious, which not only includes the defence of the princes or rulers, the state and of christianity, but also by particular vows and other rules, is rendered entirely subject to the chief. The second class comprehends, the military, which sovereigns have established to encourage and cherish emulation among their subjects, in the wars, and the management of state affairs."

The institution of orders of knighthood, as a recompense for the heroick achievements of a hero, is traced to the highest antiquity.* Although it cannot be denied, that many military orders, seem also to have been instituted from quite a different cause, the promotion of loyalty, literary pursuits, and other virtues; and are conferred on those who have deserved well of the prince, or of the state.†

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*Vid. Aubert. Miracus de Origin. equestr. lib. i. cap. i.

† Mirabas, l. c.

If we look back to the beginning of this laudable institution, we must confess that the origin of the orders of knighthood is not easy to be traced. For some refer to too remote a period, when they tell us that Pharaoh the king of the Egyptians instituted such; resting on too slight an argument, which they do not scruple to draw from the sacred writings, where it is said: "That Pharaoh honored Joseph with a golden chain, and a ring as a testimony of the Royal favor." Gen. c. 41. v. 42. from whence they conclude that Joseph was invested with the dignity of some order of knighthood, but as the delivery of a ring, or a golden chain, does not imply the investment with an order, but is only a public testimony of favor such as is frequently at this day, conferred on men who have acquired considerable fame, or gained the peculiar favor of the prince, it follows that the origin, or institution, by no means appear from this example. Otherwise Mardochæus clothed by Ahasuerus the king of Persia, with a purple robe, (Esther c. 8. v. 15,) might claim the like honor.*

Others assert that the Romans conferred the orders of knighthood. To enter into the discussion of which, is foreign to our subject and to our intention.

If we investigate the reason why a knight, on his creation is to submit to a blow, or the laying on of one or more swords on his head or shoulder, we discover that this usage was observed by the king of Bohemia, towards William of Holland, when he conferred knighthood upon him at Becka: the king saying—"remember that the saviour of the world was *buffetted*, and scoffed before the High Priest!"

We believe that the praise of this most salutary institution is due to those, who, with Godfrey of Bouillon restored the kingdom of Jerusalem; and by entering into a society for collecting together, and protecting strangers, which they bound by some vows, gave rise to the orders of hospitalers, and the templars, afterwards so famous over the whole globe." For in imitation of these various orders of knighthood under various titles, patrons and constitutions, were afterwards erected by almost all the powers of Christendom, existing in different parties of the world, some of which will be hereafter slightly noticed.

* Conf. Giustiniani historie Chronologiche dell'origine degl'ordiai militari.

Of the Knights-Hospitalers of the order of Saint John of Jerusalem; who were afterwards called Knights of Rhodes, and now

KNIGHTS-TEMPLARS, KNIGHTS OF MALTA, &c.

THE infant state of this order of Knighthood was extremely feeble.* It is indisputably the oldest and most famous Equestrian Fraternity, that ever existed since the establishment of Christianity. It has served as the model from which every other order has been copied. And its reputation has been diffused throughout the whole world. In the beginning of the IX. century, the merchants of Amalfi, in the kingdom of Naples, who traded to Syria, and commonly visited the holy places at Jerusalem, were desirous of having a church, in that city. The caliph of Egpyt, ROMENSOR-MUSTRESAPH, granted them permission to build one in the quarter belonging to the Christians; and it was situated opposite to the chapel of the resurrection. They consecrated it to the honor of the blessed Virgin Mary; and erected a convent for the religious, or monks, of the order of Saint-Benedict, whose especial duty it was to receive and entertain such pilgrims as came there.

This church was called Saint Mary the Latin; to distinguish it from the others, in which the Latin customs were not observed.

In process of time, the number of Pilgrims augmenting very considerably; an hospital was built on the side of the church of Saint Mary, the Latin. This edifice was particularly destined to receive male persons only; the sick and infirm, as well as the healthy. It was under the direction of a master, or rector, who was nominated by the Abbot of Saint Mary's; and an additional chapel was erected to the honour of Saint John the Baptist, for the use of this institution.

A certain Gerard, who was a native of the Island of Martigues, on the coast of Provence, was the first who had the inspection thereof: and some years afterwards, GOD-

* The sovereign order of St. John, of Jerusalem, and the teutonic were founded by humble pilgrims. The former was established and endowed by merchants of Amalfi; the latter, by those of Bremen and Lubeck. The more pious Crusades, united themselves into chosen bands, for the defence and protection of these charitable institutions. By the sagacious policy of the Popes, they were incorporated, and the edifice of their grandeur, was erected on such solid foundations, as to have outstood the shocks and revolutions of seven eventful centuries. These facts, are well ascertained in the annals of those orders.

FREY of BOUILLON, having conquered the city of Jerusalem on the 15th of July 1099, he was so touched with the mild and compassionate conduct observed in the Hospital of Saint Mary, the Latin; that he made a donation to it of several estates, situated in France; and which were part of his property.*

Some other persons, distinguished by their rank and devout munificence, imitated the liberality of this prince; and by such means the revenues of the Hospital were considerably augmented.†

So circumstanced, Gerard and his brethren thought it might be advantageous for the Hospital, to separate it from the jurisdiction of the Abbot and monks of the convent of Saint Mary, the Latin; and to establish a particular congregation under the protection, and to the honour of Saint John the Baptist. Such is the reason why they were henceforward called the Hospitalers, or brothers of the Hospital of Saint John of Jerusalem; or the Johannists.

In the year 1113, Gerard received from pope Pascal the II. a confirmation of those donations which had been made to the Hospital; his holiness took it under his apostolical protection; and after the death of Gerard, ordained, that the inspectors, or rectors, should be chosen from the brothers Hospitalers, who were the administrators of the Hospital.

Gerard died in the year 1118—to him succeeded Raymond du Puy, a native of Dauphiny, who the first, assumed the title of Master. Until that period, the Hospitalers had no written rules by which they were governed.

But Raymond du Puy, connected and bound together the brotherhood, in a more firm and consistent manner, by giving them rules in writing; and, by exacting, or enjoining, the strict observance of the *three solemn vows, of poverty, chastity, and obedience to their superior.* He likewise adopted some of the rules which were observed by the mo-

* "They had in several parts of Christendom 20,000 manors; in England the lord Prior of the order, was accounted the prime baron in the realm. *See Clark's Hist. p. 48, vol. 2.*

† "In the year 1100 Jordan Briset, a rich and religious man, built them a house near West-Smithfield, called St. John, of Jerusalem; and from their great austerity of living, they obtained vast possessions in England; before, what belonged to the Templars, was settled upon them. In Warwickshire they had lands in Grafton, Chesterton, Preston, Pagot, Whitmarsh, Newbold, Pacie, Bilney, Ricton, Dunsmore, Halford, Anstie, and other places; by the gift of sundry persons." [*See Clark's His. p. 38, vol. 2.*

nastic order of Saint Augustin, insomuch that this order of Saint John of Jerusalem, has ever been classed in the number of those who observe the rules of the Augustins.

This first grand master afterwards separated the hospitalers into three classes—The first consists of gentlemen, who are destined to defend the faith, and to protect the pilgrims. The second is formed of chaplains and priests, for the church; and the third is composed of serving-brothers, who are not gentlemen;* but who in time of war, must serve as the militia of the order.

The grand master likewise introduced the custom of receiving the knights into the order with certain ceremonies; which in 1130 were approved of and ordained, by Innocent the II. the then reigning pontiff.

In time of war, the knights must distinguish their flags, or colours with a large white cross upon a red field, and till now, such are the arms of the order. Although it has arisen, so as to become the first equestrian order, nevertheless the members thereof, were not denominated knights, until they bravely conquered and wrested from the hands of the infidels, the celebrated island of Rhodes.

As the city of Jerusalem, as well as that of Acre, had in 1187 submitted, and surrendered itself to Saladin the Caliph of Egypt; the order retired to Marget in Phænicia (a city then belonging to them, but which they lost in 1285.) In 1191, when the christians had again become masters of the city of Acre, the knights established themselves there, and made it the chief seat of the order.

But on the 18th of May, 1191, the Sultan Mulec-Seraph, having taken the above city by storm, the knights repaired to the Island of Cyprus, and settled themselves in the city of Limisso. There they remained during a period of eighteen years; until, in 1309, having conquered the Island of Rhodes, and some others of less note, they established themselves in the former, under the government of their grand master, Fulk de Villaret. During the space of two hundred and thirteen years, they possessed these Islands in a state of unmolested tranquility. On the 15th of December 1524, Soliman the second, that ornament of the Ottoman empire, made himself master of all their dominions.

After this misfortune had befallen them, they successively retired to Castro, Messina, and Rome. At length, on the 24th

*Meaning thereby that they were not of high birth, or the descendants of those claiming noble blood, according to the ancient feudal system.

Compiler.

of March, 1530, the Emperor CHARLES the Vth gave them the Island of Malta, on condition that they should protect and defend the same and repress the depredations, which the Turkish and piratical rovers were in the habit of perpetually committing.*

This Island is about twenty French leagues in length, and twelve in breadth. It contains two cities, Civita-Vecchia, and la Valette; and about fifty villages. Their chief (who styles himself grand master of the Hospital of Saint John in Jerusalem, and guardian of the poor of our Lord Jesus Christ) resided at la Valette until 1798, when the French under the command of Bonaparte made themselves masters of the Island. The order was classed at that period into eight languages, or nations, viz. 1. Provence; 2. Auvergne; 3. France; 4. Italy; 5. Arragon; 6. Germany; 7. Castile; and 8. Anglo-Bavaria; which last was added thereto, by the late Elector Palatin Charles Theodore de Sultzbach. That Prince conferred upon the order all the estate of the suppressed society of the Jesuits, situated in Bavaria; and which, at the time of their suppression, had been united to the electoral domains. Charles Augustus prince of Bretzenheim, was the first grand-prior of this nation, or language. He was invested therewith in 1786; and resigned that dignity in 1799, immediately upon the death of the Elector.

The grand master, as well as the cardinals, enjoys the title of EMINENCE; and the grand officers of the order, are as follows:

1. The grand commander, is the oldest member of the language of Provence.

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*"After the loss of the Isle of Rhodes, they removed to the Island of Malta, which with Tripoli and Gozo were granted to them in fee by the Emperor CHARLES V. A. D. 1530. under the tender of one Falcon yearly, to the Viceroy of Sicily, and to acknowledge the king of Spain and Sicily for their Protector.

"In May 1565, they were besieged by Solyman, with a navy of 160 gallies full of Turkish soldiers, and 100 vessels with provisions. The siege was sustained for four months by the bravery of the knights, and the conduct of their grand master John de la Valette; so that the Turks, on the eighth of September, in the same year, were obliged to raise the siege, and leave behind them 3000 of their men, and most part of their artillery. At Malta on that day, an annual procession is solemnly made, in memory of their deliverance.

"These Knights are in number 1000; 500 must reside in the Island of Malta, the remainder are dispersed at their seminaries in Spain, Germany, Italy and France, and at any summons are to make their personal appearance. They had a seminary in England till the suppression of it by king HENRY VIII. and they still appoint one to whom they give the title of Grand Prior of England." *See* CLARK'S *Hist. p*, 49. *Vol.* 2.

2. The marshal, of that of Auvergne.
3. The hospitaler, of that of France.
4. The grand admiral, of that of Italy.
5. The grand conservator, of that of Arragon.
6. The grand bailiff, of that of Germany.
7. The grand chancellor, of that of Castile.
8. And the turcopolier,* or captain-general of the cavalry, of that of Anglo Bavaria.

In time of war the knights wear over their clothes a scarlet surcoat in the form of a dalmatic, which is embellished before and behind with a broad white cross; such being the armorial bearing of the order. But in time of peace, they wear, when in ceremony, a long black mantle, on the left side of which is sewed a cross of white linen, having eight equal points. And whatsoever be their ordinary dress, this cross must be worn by such as are bailiffs, or grand-crosses, and commanders of the order. Upon their breasts, or from the button hole of their coats, they wear a similar cross of gold enamelled with white: it is surmounted with an imperial crown for such knights, as are of that language, (Germany) and with a regal one for those of the seven other languages. The device† which is in the four widest angles of the cross, indicate to which language the knight belongs.

The ordinary dress of the grand-master consists of a cassock, or surcoat of black tobine or cloth; it is open before, and is girt about his body with a belt, from which hangs a purse to indicate, that he is the treasurer of the poor and needy: over this he wears a garment of black velvet, upon the left side of which, the cross of the order ap-

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*"Turcopolier, is a term appertaining to the order of Malta, which, previous to the reformation, was the title of the chief of the language of England. Turcopole signified anciently in the Levant, a light-horseman, or a kind of dragoon. The Turcopolier had, in this quality, the command of the cavalry, and of the English marine guards of the order. The military orders gave this name to those light-armed cavaliers, who were the esquires, or serving-brothers, of the knights-hospitalers of Saint John, or knights of Malta, of the Templars, and Teutonic knights."

†An Imperial spread eagle, denotes the German tongue, or nation: Fleur-de-Lis, the Provencal, the Auvergnat, and the French: a Castle, that of Castile: a Lion, that of Leon, or Arragon: and those of Italy, vary according to the states of the Princes in which the commandaries are situated. Some adopt the Imperial spread Eagle; others the Fleur-de-Lis; in consequence of their possessions being in such, or such dominion as appertain to Princes of the Houses of Austria, or Bourbon.

Note by the Editor.

pears. He likewise wears the same round his neck, pendant from a rich black watered ribbon, of the breadth of three fingers.

The mantle which the knights receive, when they take their vows, is black; and on the ribbon of the order, the mysteries of the passion, sufferings, and death of our Lord and Saviour, are represented in embroidery. The sleeves of this mantle are about a yard long, and one and a half in breadth. The ends are pointed.

The dress of the knights-grand-crosses, when they assist at divine service, is a sort of garment, called clocia, or cloak. It is open before, and has large sleeves, and on the left shoulder and breast, is the cross of the order. The jewel-cross, or badge, is worn pendant from the ribbon. They wear their swords upon such occasions. When they assist in council, they wear the same dress buttoned: the grand-cross is worn upon the breast; but the sword and ribbon of investiture are laid aside, being reserved only for the grand ceremonies of the order.*

From the time of its foundation until the loss of the Island of Rhodes, this order flourished in a state of unabating splendour; and when established at Malta, it rose again from its ashes. Its situation seems at present extremely precarious. The English are at this juncture masters of the island; and a schism prevails among the members. The transactions relative to this illustrious body of Christian militia, so long and so justly considered as one of the strongest bulwarks of Europe; and which have taken place since it was captured by the French in 1798, are of so extraordinary and complicated a nature, that time alone can unravel them. The last grand master, duly elected, was Ferdinand Baron de Hompesch.† On the 17th of July, 1797, he succeeded to that dignity, upon the death of Emanuel de Rohan de Polldux, the last grand master. The bailiwick of Brandenburg, now an appanage of the royal family of Prussia, is a branch of this order, which at the time of the reformation was dismembered therefrom. It was confirm-

*See Vertot's account of the origin of the order, as recorded by Grand Master Webb, in his work entitled, "The Freemason's Monitor."—*Compiler.*

†"When the grand-master dies, they suffer no vessel to go out of the Island till another is chosen, lest the pope should interfere in their election, which is conducted as follows: the several seminaries name two knights each, allowing also two for the English; and those sixteen from among themselves choose eight; those eight choose a knight, a priest and a serving brother; and they three, out of the sixteen great crosses, elect the grand master." *See* CLARK'S *Hist. pag.* 50. *Vol.* 2.

ed to the elector of Brandenburg by the treaty of Westphalia, in 1648; and the decorations worn by the knights of this branch, are in every respect similar to those of the order of Malta. Of this order, a junior prince of the house of Brandenburg is always grand master. H. R. H. prince Ferdinand of Prussia, great uncle to his reigning majesty, is at present invested with that dignity; to which the king of Prussia enjoys the exclusive nomination.

On the 24th of November, 1798, Paul first, the emperor of Russia, assumed the dignity of grand master of this order.

☞ *Although we have derived equal assistance and information from Mr. Clark's concise history, with respect to the notes we have added to that of the order of Malta, and for which he has our particular thanks; nevertheless we must request the reader to observe, that with equal justice, we might have quoted "the history of the Knights of Malta, by the Abbe de Vertot," "Bridone's Tour," and several modern writers, whose works treat of this order, and who express themselves in nearly the same terms.*

Vertot, one of the authors before named, amongst other extraordinary accounts of the Knights, states, that a Templar and a citizen of Beziers, having been apprehended for some crime, and committed together to a dungeon, for want of a priest confessed each other; that the citizen, having heard the Templar's confession, in order to save his own life; accused the order to Philip, king of France; charging them, on the authority of what his fellow prisoner had told him, with idolatry, sodomy, robbery, and murder; adding, that the Knight Templars being secretly Mahometans, each Knight, at his admission into the order, was obliged to renounce Jesus Christ, and to spit on the cross, in token of his abhorrence of it. Philip, on hearing these accusations, pardoned the citizen, and disclosed to the pope this extraordinary confession, with a request that their order should be suppressed.

Not only every Knight Templar must know to a certainty the absolute falsehood of these charges, but every unprejudiced reader of Vertot's history must perceive that the whole of this accusation was the production of Philip's own brain, in order to accomplish his long wished for object of suppressing the order, and getting possession of their vast riches in his dominions. It is therefore evident, that the story of the Templar's confession was all a forgery, and that the citizen was no other than the tool of Philip, who, to ensure his own pardon, was prevailed on to make oath of such a confession having been made to him by the Templar.

This historian proceeds to say, that in consequence of this accusation, the Knight Templars in France, and other parts of the pope's dominions, were imprisoned by his order, and put to the most exquisite tortures, to make them confess themselves guilty. They, however, bore these tortures with the most heroic fortitude, persisting to the last in asserting their own innocence and that of their order.

In addition to these proceedings, the same author observes, that pope Clement, in the year 1312, issued his bull for the annihilation of the order of KnightsTemplars, which he caused to be published throughout every country in Christendom.

He at the same time gave their possessions to the Knights of Malta, which appropriation of the Templar's estates was assented to by most of the sovereigns in Europe; and there is now extant among the English statutes, an act of parliament, whereby, after setting forth that the order of the Templars has been suppressed, their possessions in England are confirmed to the order of St. John.

Those most conversant with Masonry, will not hesitate to admit, in the fullest extent, this part of the historian's account; for it is a melancholy fact, that even in this enlightened age, the head of the church of Rome, who styles himself infallible, with many of his minor auxilliaries, have, from time to time, issued their bulls and proclamations, not only against this order, but every thing relating to Freemasonry. Who does not know, that even in the United States many worthy brethren have been compelled to withdraw from that social intercourse which is the concomitant of all true masons, or forfeit all claim to church-membership; and may I not add, dreadful to relate, all hopes of future happiness.

What well informed mason, may I not ask, is not well assured, that some of their order, renowned for virtues, I mean the christain virtues, which are inseparable from true Masonry, have been denied christian burial, for no other crime, than because they were Freemasons.

That these things are so, we know, but why they are so, let those who practise them say, and let them justify their conduct, not with Masons, but with those who know it only by name—let them come forward boldly, we court investigation, and are fully prepared to refute calumny, and vindicate the rules of an Order, which next to Divine Revelation, is, as has been before remarked, the richest behest from heaven to man. Charity, however, induces our pen

to add, that these misguided zealots are probably unable to discriminate between the conduct of real Masons, and those miscreants, who according to professor Robinson and the Abbe Barreuil, have, under the character of Illuminati, miscalled Masonry, deluged the world in blood.

Will any person not actually deprived of his reasonable faculties, conceive for a moment, that most of the crowned heads of Europe, with a host of nobility and gentry in their train, would be among the most forward to promote and inculcate the principles of an institution which has for its tendency, the subversion of the virtue and allegiance of their subjects. But why need we cross the Atlantick, or call in the aid of monarchs or princes to prop our flourishing institution? If it were necessary, we could add, that a Washington was the friend and patron of Masons, and not unfrequently presided at their meetings, and that his love for the brethren and their work, ceased only at his dissolution. We might also add a Franklin, a Hamilton, with a host of worthies, and conclude, by observing, that one of the most accomplished statesmen our country can boast,† at the present day, considers it an honour to preside at the head of ancient Masonry in America.*

If it should be said, that we are in any respect deviating from an established rule by indirectly introducing either religion or politicks in our work: let it be remembered, that we are bound to expose and refute calumny. It would indeed show a criminal indifference to suffer our excellent institution to be traduced without raising our standard; nay, as knights, unconnected by the foregoing degrees, we are bound to protect our holy code; and we will defend it, notwithstanding the raillery and opposition of Jews, Turks and Infidels, and unbelievers and sceptieks of every description—for under our banner, our motto inspires us with, and insures success. In hoc signo vinces.

COMPILER.

The same author, Vertot, further says, that in Germany, the historians of that nation relate, that pope Clement having sent his bull for abolishing the order, to the archbishop of Metey, for him to enforce, that prelate summoned all his clergy together, that the publication might be made with greater solemnity; and that they were suddenly surprised by the entry of Wallgruffor Count Sauvage, one of the princi-

* See Masonic Unity, page 29, Appendix.

† His Excellency De Witt Clinton, Governor of the state of New-York.

pals of the order, attended by twenty other templars, armed, and in their regular habits.

The count declared that he was not come to do violence to any body, but having heard of the bull against his order, came to insist that the appeal which they made from that decree to the next council and successor of Clement, should be received, read, and published. This he pressed so warmly, that the archbishop, not thinking it proper to refuse men whom he saw armed, complied. He sent the appeal afterwards to the pope, who ordered him to have it examined in a council of his province. Accordingly a synod was called, and after a lengthy trial, and various formalities which were then observed, the templars of that province were declared innocent of the crimes charged upon them.

Although the templars were thus declared innocent, it does not appear that either their possessions or their government, as a distinct order, were restored; but that their estates in the German empire were divided between the knights of Malta and the Teutonic knights; to the first of which orders, many knights templars afterwards joined themselves. This appears altogether probable from the following circumstance, viz. It is unquestionable, that the habit of the knights templars was originally *white;* but we now observe they distinguish themselves by the same colour as the knights of Malta, viz. *black;* which change cannot be accounted for in any other way than by an union with the knights of that order.

I shall close these preliminary remarks, by the following observations drawn from the erudite pen of the author of the spirit of Masonry; the reader will be constrained to observe that he entertains the same opinions we have expressed in the introductory parts of this history.—See page (278)

Soon after the progress of christianity in England, all Europe was inflamed with the cry and madness of an enthusiastic monk, who prompted the zealots in religion to the holy war; in which, for the purpose of recovering the holy city and Judea out of the hands of infidels, armed legions of saints, devotees, and enthusiasts, in tens of thousands, poured forth from every state of Europe, to waste their blood and treasure, in a purpose as barren and unprofitable as impolitic.

It was deemed necessary that those who took up the ensign of the cross in this enterprise, should form into such societies as might secure them from spies and treacheries;

and that each might know his companion and brother labourer, as well in the dark as by day. As it was with Jeptha's army at the passes of Jordan, so also was it requisite in these expeditions that certain signs, signals, watch-words, and pass-words should be known amongst them; for the armies consisted of various nations and various languages.

No project or device could answer the purposes of the crusaders better than masonry:—the maxims and ceremonials attending the Master's order had been previously established, and were materially necessary on that expedition; for as the Mahomedans were also worshippers of the Deity, and as the enterprizers were seeking a country where the masons were in the time of Solomon, called into an association, and where some remains would certainly be found of the mysteries and wisdom of the ancients and of our predecessors. Such degrees of masonry as extended only to the acknowledgment of their being servants of the God of nature, would not have distinguished them from those they had to encounter, had they not assumed the symbols of the christian faith.

All the learning of Europe in those times, as in the ages of antiquity, was possessed by the religious;—they had acquired the wisdom of the ancients, and the original knowledge which was in the beginning, and now is, THE TRUTH;—many of them had been initiated into the mysteries of masonry;—they were the projectors of this enterprize, and as Solomon in the building of the temple, introduced orders and regulations for the conduct of the work, which his wisdom had been enriched with from the learning of the sages of antiquity, so that no confusion should happen during its progress, and so that the rank and office of each fellow labourer might be distinguished and ascertained beyond the possibility of deceit; in like manner the priests projecting the crusades, being possessed of the mysteries of masonry, the knowledge of the ancients, and of the universal language which survived the confusion of Shinar, revived the orders and regulations of Solomon, and initiated the legions therein who followed them to the Holy Land;—hence that secresy which attended the crusades.

Amongst other evidence which authorises me in the conjecture that masons went to the holy wars, is the doctrine of that order of masons called the HIGHER ORDER.

I am induced to believe that order was of Scottish extraction; separate nations might be distinguished by some sepa-

ite order, as they were by singular ensigns: but be that as may, it fully proves to me that masons were crusaders.

It has been frequently remarked in the preceding part of this ork, that no religious test is required of those who would become asons—that all true Noachidas are fit candidates, namely all ose who by their lives and conversations, prove that they enter-in a belief in one Almighty power, the Author of Nature, the reator of the Heavens and all things visible and invisible; hence e virtuous Jew, and Mahomedan find a more hearty welcome vong real masons that the "stupid Atheist and the abandoned libertine," or even the professed Deist. But in this and the succeeding degress, a barrier is placed inaccessible to any but the* ofessed Christian *at least. If any other than the followers of he Lamb slain from the foundation of the world" for the remis-on of the sins of the whole human race are found within the lines our Encampment, they should be considered as spies—Or as robbers who have not entered in at the door, but climbed up some her way."*

The following passages may be considered as constituting the undation of this order, and should be occasionally recited.

"The law was given by Moses, but grace and truth came r Jesus Christ, who is God over all—blessed for evermore."

"Jesus came and spake unto them, saying, *all power* is ven unto me, both in Heaven and in earth. Go ye, therefore, and teach all nations, baptizing them in the name of e Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and lo! I am with you always, even unto the end of e world. *Amen.*

"Jesus said to his disciples, as my Father has sent me, ven so send I you. And when he had thus said, he breathed on them, and said unto them, *Receive ye the Holy Ghost; hose-soever sins ye remit, they are remitted unto them, and hose-soever sins ye retain, they are retained.*

"Worthy is the Lamb that was slain from the foundation the world, and who hath redeemed us to God by his ood; to receive all glory, honour and dominion.

"If there be therefore any consolation in Christ; if any mfort of love; if any fellowship of the spirit; if any bowels and mercies; fulfil ye my joy, that ye be like-minded, ving the same love, being of one accord; of one mind. et nothing be done through strife, or vain glory; but in

*We have enjoyed more real satisfaction than can be easily expressed, in interchange of sentiment with Mahomedans, and in one instance with a tive of one of the Philipine Islands—all of whom made themselves perctly intelligible to us by the only universal language—Masonry.

Compiler.

lowliness of mind let each other esteem others better than themselves. Look not every man on his own things, but every man also on the things of others. Let this mind be in you, which was also in Christ Jesus; who being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men. And being found in fashion as a man, he humbled himself and became obedient unto death, even the death of the cross. Whereof God hath also highly exalted him, and given him a name, which is above every name; that, at the name of Jesus, every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess, that JESUS CHRIST is the LORD, to the glory of GOD the FATHER.

Glory be to the Father, and to the Son, and to the Holy Ghost, as it was in the beginning, &c.

1. There are three that bear witness in heaven, the Father, the Word, and the Holy Ghost; and these three are one.

"Praise our God, O ye holy angels! Praise the incomprehensible unity in Trinity, O ye happy saints!

"Praise him, O ye faithful, departed in his grace! Praise him, O ye living, who subsist by his mercy!

"Praise him in the vast immensity of his power; praise him in the admirable wisdom of his providence.

"Praise him for the blessed effects of his redeeming Son! Praise him in the infinitude of all his attributes.

Be thou for ever thine own first praise, O most glorious TRIUNE God! And to all the felicities thou essentially possesseth, may every creature say, *Amen. Glory be to the Father, &c. As it was, &c.*

ANTIPHON.

"To thee the eternal Father, made by none;—to thee the uncreated Son, begotten by the Father;—to thee the blessed Spirit, proceeding from the Father and the Son;—one holy consubstantial, and undivided Trinity, be ascribed all power, and wisdom, and goodness, now, in time, and throughout eternity. *Allelujah, Amen.*

Versicle.—Holy, holy, holy Lord God of Sabaoth;

Response.—Heaven and earth are full of the majesty of thy glory. *Aallelujah, Amen.*

The arrangement of an Encampment of Knights.

The throne is situated in the east; above is suspended the ns of the grand patron, between a banner of the emblems the order, and another of the arms of the grand master.
On the right of the throne the deputy grand master; and st grand master; or in subordinate encampments the past and commander.
On the left the grand prelate and grand chancellor.
The grand treasurer on the right, and the grand register the left in front.
The knights, who are entitled to seats above the standards, so arranged as that there shall be an equal number on h side the throne. Over the stall of each is a banner of ns or emblems.—Next on each side is a standard bearer h a banner of sky blue silk, on which is a cross of Malta, silver, with the motto, "The will of God."
Next below the standards two experts, one bearing a spear d shield, and the other a battle axe. Next to them the ord bearer, and cross bearer; then the knights not in ofe, concluding with the two stewards, each with his staff.
In the south west the senior warden; in the north west junior warden.
In the west between the wardens a stall for the initiate, pported by the master of ceremonies and a herald.

Aprons.

White, with a black border; or black, with a white borr.—The flap black, and a skull and cross bones embroired in silver thereon.

Dress.

A full suit of black, with a rapier and military hat; a oad black ribbon on the right shoulder, across the body the left side, ornamented with a silver star opposite to the t breast, having seven points; the grand master or comander, a star of nine points; in the centre of the star, a oss and serpent of gold, surrounded by a circle, on which engraved or enamelled "In hoc signo vinces."
The following passages of scripture are occasionally rearsed in encampments of knights templars.
James i. 1—10, 26, 27. "James, a servant of God and the Lord Jesus Christ, to the twelve tribes which are

scattered abroad, greeting: My brethren count it all joy when ye fall into divers temptations, knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing. If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering; for he that wavereth is like a wave of the sea, driven with the wind, and tossed. For let not that man think that he shall receive any thing of the Lord. A double minded man is unstable in all his ways. Let the brother of low degree rejoice in that he is exalted. If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain. Pure religion, and undefiled, before God and the Father, is this, To visit the fatherless and widows in their affliction, and, to keep himself unspotted from the world."

Exhortation.

1. Let now the brother of low degree rejoice in that he is exalted.

2. Come unto me all ye that are weary and heavy laden, and I will give you rest.

3. Christ suffered for us, leaving us an example, that we should follow his steps.

4. For we were as sheep going astray, but now are we returned to the shepherd and bishop of our souls.

5. If a brother or sister be naked and destitute of daily food, and one of you say unto them, depart in peace, be ye warmed and filled; notwithstanding ye give them not of those things, which are needful to the body, what doth it profit?

6. To do good, and to communicate, forget not, for with such sacrifices God is well pleased.

7. May he, who is able, send you forth into the world, thoroughly furnished for every good work, keep you from falling into vice and error, improve, strengthen, establish and perfect you.

Matt. xxvi. 14—25, *and* 36—49. "Then one of the twelve, called Judas Iscariot, went unto the chief priests, and said unto them, What will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of silver. And from that time he sought opportunity to betray him. Now, the first day of the feast of unleavened bread, the disciples came to Jesus, saying unto him, where wilt

ou that we prepare for thee to eat the passover? And he
.id, Go into the city to such a man, and say unto him,
he master saith, My time is at hand; I will keep the pas-
ver at thy house with my disciples. And the disciples did
Jesus had appointed them; and they made ready the pas-
ver. Now, when the even was come, he sat down with
e twelve. And as they did eat he said, Verily I say unto
ıu, that one of you shall betray me. And they were ex-
eding sorrowful, and began every one of them to say
ıto him, Lord, is it I? And he answered and said, He that
ppeth his hand with me in the dish, the same shall betray
e. The son of man goeth, as is written of him: but woe
ıto that man by whom the son of man is betrayed! It had
ıen good for that man if he had not been born. Then Ju-
ıs, which betrayed him, answered and said; Master is it I;
e said unto him, Thou hast said. Then cometh Jesus
ith them unto a place called Gethsemane, and saith unto
e disciples, Sit ye here, while I go and pray yonder. And
ı took with him Peter and the two sons of Zebedee, and
ıgan to be sorrowful and very heavy. Then saith he un-
them, My soul is exceeding sorrowful, even unto death:
rry ye here, and watch with me. And he went a little
rther, and fell on his face, and prayed, saying, O my Fa-
er, if it be possible, let this cup pass from me; neverthe-
ss, not as I will, but as thou wilt. And he cometh unto
e disciples, and findeth them asleep; and saith unto Pe-
r, What! could ye not watch with me one hour? Watch
ıd pray, that ye enter not into temptation: the spirit indeed
willing, but the flesh is weak. He went away again the
cond time, and prayed, saying, O my Father, if this cup
ay not pass away from me, except I drink it, thy will be
ıne. And he came and found them asleep again; for their
ves were heavy. And he left them, and went away again,
ıd prayed the third time, saying the same words. Then
ıneth he to his disciples, and saith unto them, Sleep on now,
ıd take your rest: behold, the hour is at hand, and the son
man is betrayed into the hands of sinners: Rise, let us
ı going: behold, he is at hand that doth betray me. And
hile he yet spake; lo, Judas, one of the twelve, came, and
ith him a great multitude, with swords and staves, from
ıe chief priests and elders of the people. Now he that be-
ayed him gave them a sign, saying, Whomsoever I shall
iss, that same is he: hold him fast. And forthwith he came
ı Jesus, and said, Hail Master; and kissed him."

Matt. xxvii. 24—38. "When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person; see ye to it. Then answered all the people and said, His blood be upon us, and our children. Then released he Barabbas unto them: and when he had scourged Jesus, he delivered him to be crucified. Then the soldiers of the governor took Jesus into the common hall, and gathered unto him the whole band of soldiers. And they stripped him, and put on him a scarlet robe. And when they had platted a crown of thorns they put it upon his head, and a reed in his right hand; and they bowed the knee before him, and mocked him, saying, Hail, king of the Jews! And they spit upon him, and took the reed and smote him on the head. And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him him away to crucify him. And as they came out they found a man of Cyrene, Simon by name: him they compelled to bear his cross. And when they came unto a place called Golgotha, that is to say, A place of a scull, they gave him vinegar to drink, mingled with gall: and when he had tasted thereof he would not drink. And they crucified him, and parted his garments, casting lots: that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots. And, sitting down, they watched him there; and set up over his head his accusation written, "THIS IS JESUS THE KING OF THE JEWS."

ANTIPHON.

Christ died, the just for the unjust, that he might bring us to God. We have all sinned, and come short of the glory of God. If any man sin, (and there is no man that sinneth not) we have an advocate with the Father, Jesus Christ the righteous, who is the atonement for our sins. By the blood of his cross he hath atoned for our offences; by the blood of his cross he hath redeemed us, and made us kings and priests to himself and his Father, for ever. By the blood of his cross he hath washed away the defilements of our sins, and the dishonours of the grave, and made us capable of being partakers of his glory.

Acts 1.—25. "And in those days Peter* stood up in the midst of the disciples, and said, (the number of the names

* 1. This is he, who, when he was young, girded himself, and walked whither he would; but when he was old, for the sake of his Master; stretch-

together were about an hundred and twenty) men and brethren, this scripture must needs have been fulfilled, which the Holy Ghost, by the mouth of David, spake before concerning Judas, which was guide to them that took Jesus. For he was numbered with us, and had obtained part of this ministry. Now this man purchased a field with the reward of iniquity; and falling headlong, he burst asunder in the midst, and all his bowels gushed out. And it was known unto all the dwellers at Jerusalem; insomuch that the field is called, in their proper tongue, Aceldama, that is to say, the field of blood. For it is written in the book of Psalms, Let his habitation be desolate, and let no man dwell therein, and his bishoprick let another take. Wherefore, of these men which have accompanied with us all the time that the Lord Jesus went in and out among us, beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection. And they appointed two, Joseph, called Barsabas, who was surnamed Justus, and Matthias. And they prayed, and said, Thou, Lord, which knowest the hearts of all men, shew whether of these two thou hast chosen, that he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place. And they gave forth their lots: and the lot fell upon Matthias; and he was numbered with the eleven apostles."

Eph. vi. 10—17. "Finally my brethren be strong in the Lord, and in the power of his might.

"Put on the *whole armour* of God, that ye may be able to stand against the wiles of the devil.

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ed forth his hands, whilst another bound him, and carried him whither he would not; yet bowed he his will, and glorified God by his death.

2. This is he, who, after the example of his blessed Lord and Master, and remembering his words, FOLLOW ME, by looking up steadfastly unto him, endured the cross, despising the shame, and so *put off* the earthly *tabernacle*, in the very same manner, as our Lord had shewed him, receiving for it a tabernacle of glory.

ANTIPHON.

This pattern hath the great Apostle of this day left us, of suffering for the doctrine he taught, and in the service of the same Lord who had thereunto appointed him. He both preaching the gospel, and dying for it, confirmed with his blood the truths he had delivered; and, not refusing to lay down his life for his MASTER's sheep committed to him, finished with joy the course of his Apostleship.

Versicle. He faithfully finished the office whereunto he had been ordained.

Response. And went to receive his great reward.

"For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world; against spiritual wickedness in high places.

"Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all to stand.

"Stand therefore with your *loins* girt about with truth.

"And having on the *breastplate* of righteousness.

"And *your feet shod* with the preparation of the gospel of peace.

"Above all, taking *the shield* of faith, wherewith you shall be able to quench all the fiery darts of the wicked.

"And take the *helmet* of salvation.

"And the *sword* of the spirit, which is the word of God."

CHAPTER XIX.

Knights of Malta.

The following passages of scripture are occasionally rehearsed in encampments of Knights of Malta.

Acts xxviii. 1—6. "And when they were escaped, then they knew that the island was called Melita. And the barbarous people shewed us no little kindness; for they kindled a fire, and received us every one, because of the present rain, and because of the cold. And when Paul had gathered a bundle of sticks, and laid them on the fire, there came a viper out of the heat, and fastened on his hand. And when the barbarians saw the venomous beast hang on his hand, they said among themselves, No doubt this man is a murderer, whom, though he hath escaped the sea, yet vengeance suffereth not to live. And he shook off the beast into the fire, and felt no harm. Howbeit they looked when he should have swollen, or fallen down dead suddenly; but after they had looked a great while, and saw no harm come to him, they changed their minds, and said that he was a god."

St John xix. 19. "And Pilate wrote a title, and put it on the cross. And the writing was, JESUS OF NAZARETH, THE KING OF THE JEWS."

St John xx. 24—28. "But Thomas one of the twelve, called Didymus, was not with them when Jesus came. The other disciples, therefore, said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe. And after eight days, again his disciples were within, and Thomas with them. Then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you. Then saith he to Thomas, Reach hither thy finger, and behold my hands: and reach hither thy hand, and thrust it into my side; and be not faithless, but believing. And Thomas answered, and said unto him, My Lord, and my God."

CHAPTER XX.

CONSTITUTION

Of the Grand Encampment of Knight Templars, and the appendant orders. Ordained and ratified in Grand Convention, held in Philadelphia, February, 1814.

GRAND CONVENTION OF KNIGHT TEMPLARS.

At a Grand Convention of Knight Templars, convened, by appointment, in the Masonic Hall in the city of Philadelphia, on Tuesday, the 15th February, Anno Domini 1814, for the purpose of forming a Grand Encampment of Knight Templars, in Pennsylvania, with jurisdiction belonging thereto, and also over all such Encampments in other States, as may agree to come under the jurisdiction of the same—

Sir Knight John Sellers, of the borough of Wilmington, in the State of Delaware, was called to the Chair;—And

Sir Knight Henry S. Keatinge, of the city of Baltimore, in the State of Maryland, was appointed Secretary.

Whereupon, on motion made and seconded, *Resolved*, That the Delegates and Proxies from the several Encampments to be represented in this Grand Convention from the respective States, be called over: when the following named Sir Knights produced their credentials, under the seals of their respective Encampments, as Delegates and Proxies, and were accordingly admitted to take their seats in this Grand Convention, to wit:

Delegates from Encampment No. 1, Philadelphia.

Sir William M'Corkle,
Sir Alphonso C. Ireland,
Sir Nathaniel Dilhorn.

Proxies from Encampment at Pittsburg.

Sir Thomas Black,
Sir James Humes.

Delegate from Rising Sun Encampment, City of New-York.

Sir James M'Donald.

Proxies from Rising Sun Encampment, City of New-York.

Sir Thomas Armstrong,
Sir Anthony Fannen.

Delegates from Encampment No. 1, Wilmington, Delaware.

Sir John Sellers,
Sir Archibald Hamilton,
Sir John Patterson.

Delegate from Encampment No. 1, Baltimore.

Sir Henry S. Keatinge.

The Grand Convention, being thus duly organized, proceeded to the formation of a Constitution for the Grand Encampment about to be formed; and after several meetings and adjournments from time to time, on Wednesday evening, February 16, 1814, the annexed Constitution was agreed on, adopted, ratified, and signed by the Delegates and Proxies aforesaid.

On motion made and seconded, the Grand Convention then proceeded to the election of Officers for the Pennsylvania Grand Encampment of Knight Templars, agreeably to the said Constitution: and, on counting the ballots, it appeared that the following Sir Knights were *unanimously* elected to continue in office until the stated meeting in June, 1815.

The Most Eminent Sir WILLIAM M'CORKLE, of Philadelphia, *General Grand Master.*

Most Eminent Sir ARCHIBALD HAMILTON, of Wilmington, Delaware, *Grand Generalissimo.*

Most Eminent Sir PETER DOBB, of New-York, *Grand Captain General.*

Right Eminent Sir HENRY S. KEATINGE, of Baltimore, *Grand Standard Bearer.*

Right Eminent Sir JOHN SELLERS, of Wilmington, Delaware, *Grand Chancellor.*

Right Eminent GEORGE A. BAKER, of Philadelphia, *Grand Recorder.*

Right Eminent Sir NATHANIEL DILHORN, of Philadelphia, *Grand Treasurer.*

Right Eminent Sir JAMES HUMES, of Philadelphia, *Grand Sword Bearer.*

The Grand Convention then proceeded to the installation of the Grand Officers; and a Grand Encampment having been opened in solemn form, the Most Eminent General Grand Master elect nominated Sir Knight JAMES M'DONALD to install the members, which was done according to ancient usage. After which, the Most Eminent General Grand Master took the Chair, and the Grand Officers their respective stations.

Done and ratified in Grand Convention, at Philadelphia, the 16th day of February, Anno Domini 1814.

JOHN SELLARS, *Chairman.*

Attest—HENRY S. KEATINGE, *Secretary.*

IN GRAND CONVENTION.

We, the Delegates and Proxies from the respective Encampments of Knight Templars in the States of Pennsylvania, New-York, Delaware and Maryland, assembled in Grand Convention in the Masonic Hall, in the city of Philadelphia, on the 15th and 16th days of February, in the year of our Lord 1814, in order to form a more perfect union, and to promote peace, harmony, and brotherly love among the Knights of our most ancient and illustrious order, do by virtue of the powers vested in us, ordain and establish the following Constitution for the Pennsylvania Grand Encampment of Knight Templars, with jurisdiction thereunto belonging, subject to no amendment, unless as herein after mentioned.

Constitution of the Grand Encampment of Knight Templars, and the appendant orders.

ARTICLE I.

Of the Grand Encampment.

SECTION 1. The Grand Encampment shall consist of a General Grand Master, a Grand Generalissimo, a Grand Captain General, a Grand Standard Bearer, a Grand Herald, a Grand Chancellor, a Grand Recorder, a Grand Treasurer, a Grand Sword Bearer; also, all Past General Grand Masters, Past Grand Generalissimos, Past Grand Captain Generals; the Grand Master, Generalissimo, and Captain General, for the time being, of all subordinate chartered Encampments of Knight Templars; all Past Grand Masters of subordinate Encampments, whilst they continue members of any Encampment under this jurisdiction: and the said enumerated officers, or their respective proxies, shall be the only members and voters in the said Grand Encampment.

SECT. 2. The Grand Encampment shall meet yearly on the second Friday of June, at 10 o'clock, A. M. in the city of Philadelphia, for the transaction of business; at which time the officers shall be elected: and the General Grand Master may, at any time, call a special assembly of the Grand Encampment, when, in his judgment, it may be expedient.

r. 3. The jurisdiction of this Grand Encampment
ttend to any State or Territory, wherein there is not
d Encampment legally and regularly established;
shall take cognizance of and preside over all such En-
ents of Knight Templars, and the Appendant Orders,
been heretofore instituted, and that shall acknow-
its jurisdiction; and it shall also have authority to
harters of Constitutions for the establishment of new
pments in any State or Territory as aforesaid.

r. 4. No Encampment shall be deemed legal, that
hereafter formed and opened within the jurisdiction
Grand Encampment, without a Charter from this
Encampment, or a Constitutional Dispensation from
neral Grand Master; and communication, either pub-
private, is hereby interdicted and forbidden between
campment under this jurisdiction, or any member or
of them, with any Encampment, not acknowledging
isdiction of this or some other legal Grand Encamp-
r any member of the same.

r. 5. No Charter or Dispensation for the institution
ew Encampment of Knight Templars, with the Ap-
t Orders, shall be granted for a less sum than Thir-
rs for the use of the Grand Funds, and Five Dol-
the Grand Recorder.

r. 6. Any Encampment heretofore formed may,
pplication to this Grand Encampment, receive a
r of recognition, upon paying into the hands of the
Treasurer the sum of fifteen dollars, for the use of
nd Funds, and five dollars to the Grand Recorder;
d the application for the Charter be made at any
fore the second Friday of June 1815.

r. 7. The General Grand Master, with the advice
sent of the Grand Generalissimo, or the Grand Cap-
neral, shall have power and authority, whenever he
eem it necessary and expedient, to grant letters of
ation for the institution of new Encampments,
e payment of the fees required by the fifth section
first article of this Constitution, which dispensation
ntinue in force until revoked by the said General
Master, or by the Grand Encampment; and this
Encampment is unalienably endowed with full and
te power to revoke, annul and make void any Char-
nted by them to any Subordinate Encampment,
er such encampment shall act illegally, or in defi-
the orders, rules and regulations of the Grand En-
ent.

SECT. 8. In the choice of Officers in the Grand and Subordinate Encampments, the following mode shall be observed, viz. Each member shall deposit the name of the person he votes for, written upon a slip of paper, in the ballot box; when all have voted, the [Grand] Herald, [Grand] Chancellor, and [Grand] Recorder shall examine and count the votes, and make report of the same to the [General] Grand Master, who shall then direct the Herald to proclaim the result in the following manner, viz. "In the name of this "[Grand] Encampment, I do hereby proclaim our valiant "and approved companion, Sir————, duly elected to "the office of————, for the year ensuing, and that he be "recognised as such, and obeyed accordingly."

SECT. 9. When either of the Officers or Members of the Grand Encampment, who are not residents in the city of Philadelphia, cannot personally attend its assemblies, they shall severally have authority to constitute a proxy; and such proxy shall be entitled to vote for and in behalf of his constituent in the said Grand Encampment.

SECT. 10. This Grand Encampment is of right endowed with full and complete powers to make, alter, and amend, from time to time, such by-laws and regulations, not repugnant to the provisions of this Constitution, which may be deemed necessary for the better government of its own concerns, as well as those of the respective Subordinate Encampments.

SECT. 11. At every stated meeting of this Grand Encampment, it shall be necessary, before they can proceed to business, that there shall be a representation from at least three of the Encampments under its jurisdiction, which shall constitute a quorum.

ARTICLE II.

OF THE SUBORDINATE ENCAMPMENTS.

SECTION. 1. Every Encampment ought to assemble at least quarterly for business and improvement, and shall consist of a Grand Master, Generalissimo, Captain General, Standard Bearer, Herald, Chancellor, Recorder, Treasurer, and Sword Bearer, and as many members as may be found convenient and proper.

SECT. 2. The Officers of every Subordinate Encampment shall be chosen yearly, at the stated meeting in the month of May, in the same manner as the Officers are chosen in the Grand Encampment.

SECT. 3. Every Subordinate Encampment shall yearly make a return to the Grand Encampment, at the stated meeting thereof, of the names of all the members, and also of all candidates accepted or rejected by them, respectively, together with the fees required by the 4th Section of the 2d Article of this Constitution.

SECT. 4. Every candidate who shall at any time hereafter be admitted and created a Knight Templar in any Encampment under this jurisdiction, shall pay, for the use of the Grand Fund, the sum of Three Dollars, in addition to the ordinary fees, all which said dues and sums shall be made good, and paid to the Grand Recorder, by the said Encampment, at the yearly Grand Encampment; and the Grand Recorder shall pay the same over to the Grand Treasurer.

SECT. 5. No candidate shall be admitted and created a Knight Templar for a less sum than Seven Dollars, exclusive of the Grand Encampment fees required by the foregoing section.

The several Encampments now represented in this Grand Convention shall be furnished with Charters of Recognition, on paying into the hands of the Grand Recorder the sum of Five Dollars.

No alteration or amendment shall be made to this Constitution, unless notice be given of the proposed alteration or amendment at a stated meeting previous to that on which they shall be convened.

WILLIAM M'CORKLE,
ARCHIBALD HAMILTON,
THOMAS BLACK,
HENRY S. KEATINGE,
ANTHONY FANNEN,
JOHN SELLARS,
NATHANIEL DILHORN,
JAMES HUMES,
JAMES M'DONALD,
THOMAS ARMSTRONG,
JOHN PATTERSON.
ALPHONSO C. IRELAND.

By-Laws, Rules, and Regulations, of the Grand, and the Subordinate Encampments.

1. When three or more Encampments are present, either by representatives or proxies, and the Most Eminent General Grand Master, Most Eminent Grand Generalissimo, or other presiding Sir Knight, has taken the chair, and has given due notice, the Sir Knights shall take their seats; the Grand Masters, or their Proxies, and Past Grand Masters, of each Encampment, taking place on the left hand of the Most Eminent General Grand Master, according to the seniority of their respective Encampments: and in like manner, the Generalissimos and Captain-Generals of the several Encampments taking place on the right hand of the Most Eminent General Grand Master. Visiters shall sit in a second row, on the right hand of the Most Eminent General Grand Master, unless invited to other seats by the Most Eminent General Grand Master, or other presiding Sir Knight.

2. As the institution of the Most Illustrious Order of Knight Templars acknowledges revealed religion, and positively inculcates the devout worship of Almighty God, being the Most Holy and Undivided Trinity, Three in One, and One in Three, Father, Son, and Holy Spirit, the only true God, blessed for ever more, whose creatures we are, by whose grace we are upheld, by whose bounty we subsist, and on whose mercy we ought always humbly to depend for present prosperity and future happiness; and being thus dependant, it well becomes us to acknowledge our obligations for His beneficence, to confess our manifold and aggravated sins, to humbly solicit his pardon, to invoke his blessing to preserve us from the pollutions of the world, and to return our thanks, with heart-felt gratitude, in all humility, for favours received, and devoutedly asking all in the name, and for the sake, of our Lord and Saviour Jesus Christ. Therefore, after the opening of this Grand Encampment, and before any business shall be proceeded upon, a suitable address shall be made to the Deity, by the Most Eminent General Grand Master, or other presiding Sir Knight, and the same shall be followed by an appropriate address to the Sir Knights present, unless dispensed with by order of the Grand Encampment.

3. Every Sir Knight, offering himself as a representative from any Encampment under the jurisdiction of this Grand Encampment, before he shall be permitted to act as such,

shall produce to the Grand Recorder a Certificate of the Recorder of such Encampment, in the following form.

"I certify, that———was duly elected, on the———day "of——,18—, ———of Encampment ——, in the ——of "———. In testimony whereof, I have hereunto annexed "the seal of the said Encampment, and subscribed my name "officially, thereto.

"————, Recorder."

4. Every Sir Knight, who shall offer himself as a Proxy for any Grand Master, Generalissimo, or Captain General, of any Encampment under the jurisdiction of this Grand Encampment, before he shall be permitted to act as such, shall produce to the Grand Recorder a warrant in the following form, in addition to the foregoing warrant:

"I A. B. [Grand Master, Generalissimo, or Captain "General, as the case may be] of Encampment No. —, "holden in ———, do, by these presents, constitute and "appoint my beloved Sir Knight X. Z. my Proxy, to re-"present me, and the Encampment aforesaid, in the Penn-"sylvania Grand Encampment of Knight Templars, at their "next meeting in the city of Philadelphia, hereby confer-"ring on my said Proxy all the powers vested in me, by "virtue of my said office. Given under my hand, and the "seal of the said Encampment, this —— day of ——, 18—.

"A. B. ———."

Which said warrant shall be sealed with the seal of the Encampment, whereof the Sir Knight making the same shall be an officer, and attested by the recorder of the said Encampment, in the margin, or on the back, or at the foot of the said warrant, in the following form:

"I certify the seal, hereunto affixed, to have been made "after the name of A. B. was subscribed to this warrant.

"P. Q. Recorder."

5. Every Encampment holden under this Grand Encampment shall have a Seal, the device thereof to be made at the pleasure of the Sir Knights for whom it shall be made; an impression of which said seal, in wax, shall be deposited with the Grand Recorder, and the device of the same described, in writing, in a book to be kept by him for that purpose; and no papers or documents presented to this Grand Encampment, as credentials or evidences from any such Encampment, shall be received as such, unless there is a sufficient similarity between the impression thereon and the one deposited as aforesaid. And if the Grand Recorder shall entertain doubts on the subject, he shall re-

present the same to the Most Eminent General Grand Master, who may take the sense of the Grand Encampment on the same.

6. It being the duty of every Encampment under the jurisdiction of this Grand Encampment to be represented at an early period of each session thereof, in order to support its respectability, and to become informed of all proceedings and doings, and to aid by their wisdom in the deliberations and counsels, that the general interest may be advanced, good order prevail, and the true state of every branch of this Grand Encampment be well understood; it is therefore hereby declared, that an omission of a duty so important to the well-being of this institution deserves severe censure; it is therefore hereby strongly enjoined on all such persons to be prompt in their performance of the duties aforesaid; to be early at the said sessions, with their returns of the officers, members, and dues, of the respective Encampments.

7. The monies paid into the funds of the Grand Encampment being to defray the necessary expences in the administration of its government, and to support the dignity and respectability thereof, and also for charitable purposes, it is therefore declared, that no disbursements shall be made, unless by a vote of the Grand Encampment; and that no monies shall be drawn, except by an order signed by the Most Eminent General Grand Master, or, in his absence, or by reason of his inability, then by the Most Eminent Grand Generalissimo, or Grand Captain General, and countersigned by the Grand Recorder, or his Deputy.

8. The Grand Recorder shall have the care of the archives. He shall keep fair records of all the transactions of the Grand Encampment. He shall keep a register, for the particular purpose of entering all warrants, dispensations, certificates, the names of every member of each Encampment, and the returns from the several Encampments: and shall transmit all the necessary communications to the Encampments under this jurisdiction, and to other Grand Encampments. He shall furnish the first named Sir Knight on every committee, as soon as possible, with a copy of the minutes and papers which relate to the business of such committee, for which he shall take a receipt: and the Sir Knight so first named shall call the committee together, and be answerable for the papers, which he shall return with the report. He may appoint a deputy, subject to the approbation of the Grand Encampment.

The fees of the Grand Recorder shall be as follow:—

For making out and recording each warrant or charter,	$5 00
For making out and recording each dispensation,	2 00
For each certificate,	1 00

For registering the names of Sir Knights returned to the Grand Encampment, and by him registered, he shall be paid out of the Grand Fund, one-eighth of a dollar for every Sir Knight.

9. Every Encampment under the jurisdiction of this Grand Encampment shall, on or before the second Friday in June, in every year, transmit to the Grand Recorder, a complete list of all their members, with the time of their having been initiated, or admitted members; a copy of their by-laws, and a copy of such alterations or additions as shall have been made to their by-laws since the last copy may have been so transmitted; a list of deaths, rejection of candidates, and expulsion and suspension of members; together with a return of their election of officers for the ensuing year. Every Encampment refusing or neglecting to make a return as aforesaid shall be liable to forfeit their warrant, unless satisfactory reasons shall be given and admitted.

10. Each Encampment under the jurisdiction of the Grand Encampment shall pay annually into the hands of the Grand Treasurer, at the rate of fifty cents for every Sir Knight of which it may consist.

11. Any Encampment in arrears with this Grand Encampment for two years dues, shall be notified thereof by the Grand Recorder; and if such dues are not discharged within six months from the date of such notice, the General Grand Master shall declare the warrant of such Encampment to be vacated.

12. The Grand Recorder shall keep a book, to enter in a correct manner the rough minutes of the Grand Encampment, and they shall be read before the closing of the same, that the Sir Knights may have an opportunity to correct mistakes, rectify omissions, &c. He shall at each annual meeting, make a report in writing of all monies which he shall have received and paid over to the Grand Treasurer in the recess, which report shall be entered in the minutes.

It shall also be the duty of the Grand Recorder, to procure to be printed a sufficient number of blank warrants and certificates, agreeable to the form in section 3 and 4 of these rules, and also devise a suitable form for annual returns,

cause blanks of the same to be printed, and from time to time, as need may be, transmit them to the several Encampments under this jurisdiction.

13. The Grand Treasurer shall receive all monies raised for the use of the Grand Encampment, for which he shall give his receipt; and of which he shall keep a faithful account in a book; and shall expend or disburse the same only by orders signed by the Most Eminent General Grand Master, the Most Eminent Grand Generalissimo, or the Most Eminent Grand Captain-General, by resolutions of the Grand Encampment, certified by the Grand Recorder; except the Grand outside Guard's bill, which he shall pay when certified by the Grand Recorder. A committee of three shall be appointed at each annual meeting, to audit and report on his and the Grand Recorder's accounts, for the current year, at the next meeting; for which purpose they shall meet ten days before the said annual meeting.

14. No new warrant shall be granted, but on petition of at least eleven, and the recommendation of at least three known and approved Sir Knight Templars. Every warrant shall be accompanied with a copy of the constitution and by-laws; also with a list of the Encampments under this jurisdiction, and the times and places of their meetings.

15. No warrant or charter which may in future be granted, shall have the precedence in number of an Encampment whose warrant bears an older date.

All appeals from any subordinate Encampment shall be made in writing, and left with the Grand Recorder; and the appellant shall give the party notice thereof, at least ten days if in the city, and thirty if out of the city, before proceedings shall be had thereon.

17. If any Sir Knight belonging to an Encampment under this jurisdiction, shall be guilty of a misdemeanor, by breaking the rules and regulations thereof, or by betraying the trust reposed in him, the Encampment to which such offender may belong (but in case he belongs to no Encampment, he may then be called on by the nearest Encampment having cognizance thereof) shall have full power of punishing the same, by reprimand, suspension, or expulsion, as they may deem proper. Provided always, the person so offending, and being expelled, feeling himself aggrieved thereby, shall have the privilege of appeal to this Grand Encampment, if in session, and during the recess, to the Most Eminent General Grand Master, or by reason of his absence or inability, to the Grand Generalissimo, who may appoint a committee

to investigate the facts in the proceedings thereon, and make report at the next meeting of the Grand Encampment; which shall have the power of restoring him, if found to be aggrieved, to the general privileges of Knight Templars, but not to membership within the Encampment from which he has been expelled, without their own consent: for every Encampment ought to have the power of determining its own members, for the better maintenance of harmony and good order therein. And no expulsion shall be valid and confirmed in the Grand Encampment, until it shall appear that the Encampment which may have expelled the Sir Knight, has given him due notice of his expulsion, that he may have an opportunity to make his appeal. The reasons for such expulsion shall be mentioned in the return.

18. Every Encampment under this jurisdiction ought to meet at least quarterly, (but oftener if convenient) for the purpose of perfecting themselves as Knight Templars; and such as shall not meet for the space of one year shall forfeit all their privileges under this Grand Encampment, and the name of their warrant shall be struck from the record of the same, unless some sufficient reason be offered to induce a forbearance.

19. Whenever a warrant or dispensation shall be issued for the opening of a new encampment, the same shall be installed by the Most Eminent General Grand Master, Most Eminent Grand Generalissimo, Most Eminent Grand Captain General, or Right eminent Grand Visiter; or if the distance is such, that neither of them can conveniently attend, then the most Eminent General Grand Master, or in his absence or inability, the Most Eminent Grand Generalissimo, may appoint some capable Eminent Grand Master, by a dispensation under their hand and seal, to perform the services aforesaid. And the Sir Knight who shall install such Encampment, shall make report thereof to the Grand Recorder.

20. The Most Eminent General Grand Master may annually appoint one or more discreet and well informed Sir Knight Templars, who shall also be of the Order of Knights of Malta, and Knights of the Red Cross, as his Grand Visiter, or Grand Visiters, whose duty it shall be, if required by any Encampment belonging to this Grand Encampment, to visit the same, and instruct them in the duties and regulations of the above orders: and such Encampment shall pay such Grand Visiter a reasonable compensation for the same. And due respect shall be paid to

all the good advice and instructions of the Grand Visiter, as the representative for the time being, of the Most Eminent General Grand Master.

21. The Most Eminent General Grand Master, as the illustrious head of the order, may, whenever he deems it convenient, visit any Encampment under this jurisdiction, and may advise, instruct or admonish, as may be expedient and proper: and wherever he may be, it is the solemn duty of Encampments of Knight Templars to receive him, and act towards him with deference, respect and honour. He is not to be considered as a member of any particular Encampment while in office, but when he vacates said office, he shall again become a member of his former Encampment. In like manner, the Most Eminent Grand Generalissimo, and the Most Eminent Grand Captain General, shall be received with becoming honour and respect, both in their individual Encampments, and in those which they may visit.

22. Upon the entrance into any Encampment of Knight Templars, of a Past General Grand Master, Past Grand Generalissimo, Past Grand Captain General, or Past Grand Master, or Grand Master of an Encampment duly recognized, he or they, announcing themselves as such, shall be received by the Sir Knights all standing in array, and be conducted to a seat by the Marshal. And if any of the Officers of the Grand Encampment shall visit any subordinate Encampment, other than their own, if they announce themselves as such, they shall be received by the Sir Knights standing, and be conducted to a seat by the Marshal.

23. No Sir Knight shall have a Grand Encampment certificate, until all dues are certified by the Recorder of his own Encampment to have been paid; nor without the recommendation of the said Encampment, under the seal thereof, signed by the Grand Master, Generalissimo, and Captain General, and countersigned by the Recorder: all certificates shall be signed by the Most Eminent General Grand Master, Grand Generalissimo, and Grand Captain General, and attested by the Grand Recorder.

24. The officers of the Grand and Subordinate Encampments, or those Sir Knights who may be appointed by the Eminent Grand Masters in place of those officers elect who may decline serving, shall be installed on the same day or evening in which they were elected, or at any time previous to the next stated meeting of the Grand Encampment. After which, the General Grand Master shall appoint a grand outside guard, and the Grand Master of a Subordinate Encampment an outside guard.

25. No Sir Knight shall be admitted into the Grand Encampment, unless he is a member thereof, except a Sir Knight who is a petitioner or witness in some case depending, or one admitted on motion, after being duly vouched for: and no Sir knight shall appear in the Grand Encampment without the proper habiliments of his office.

26. As it is of essential importance that the method of array in the several Encampments under this jurisdiction should be uniformly the same; therefore, the better to accomplish this desirable object, it shall be the duty of the Most Eminent General Grand Master, or presiding Sir Knight, to give, or cause to be given, at least once at every annual meeting of the Grand Encampment, lessons of array, so that the officers of the several Encampments may become well acquainted with the same, and disperse a knowledge of them, in a uniform and regular manner in their several Encampments.

27. The Grand Recorder under the advisement and direction of the Most Eminent General Grand Master, shall be a committee of correspondence.

28. Upon the demise of any Encampment under the jurisdiction of this Grand Encampment, the last Recorder and Treasurer of the said Encampment shall, within six months after such demise, surrender to the Grand Recorder, the warrant, charter, or dispensation, books, papers, jewels, furniture, and funds of said Encampment; and the last presiding officer shall transmit to the Grand Recorder an inventory or schedule thereof, and be answerable for the performance of this article: nor shall any member of said demised Encampment be elected into any other Encampment, nor entitled to the benefits of this institution, till he shall have paid all arrears, due from him to the said Encampment, to the Grand Treasurer.

Rules of Order.

1. Whenever the Most Eminent General Grand Master, or presiding officer rises, all debate shall cease, and there shall be a strict silence.

2. Every Sir Knight shall stand when he speaks, and shall address himself with respect and decorum, to the presiding officer for the time being. He shall not be permitted to say any thing, which will have a tendency wantonly to inflame or irritate; as the sole object of debate, regard being had to precious time, is to enlighten and expand the

mind on the subject under discussion, to elicit truth, and to conscientiously endeavour to have every thing done decently and in order.

3. The Most Eminent General Grand Master, or the presiding officer, shall be the judge of order and of debate. Where his decision is fairly questionable, an appeal may be made to the Grand Encampment: but such appeal must be neither captious, contemptuous, or contumacious. Truth, justice and candour, must be the desiderata in such appeal.

4. No Sir Knight shall be permitted to speak more than twice upon any subject, unless it is merely to explain, without permission from the Grand Encampment, and not then, until every member, who chooses to speak, has spoken as often as he may be entitled to.

5. If any Sir Knight is twice called to order, at any one meeting of the Grand Encampment, for transgressing these rules, and is guilty of a third offence of the same nature, the presiding Officer shall peremptorily order him to leave the Grand Encampment for that day or evening.

6. No Sir Knight shall interrupt any officer of the Grand Encampment, while performing the duty of his office, or use any improper language in open Grand Encampment, to any member thereof. It shall be the duty of the presiding Officer to admonish such offences for the first time; but if they are persisted in, it shall be his special duty to order such transgressor to withdraw for that day or evening. For flagrant outrage, the Grand Encampment may suspend or expel, as the case may require. And no member of the Grand Encampment, who has been suspended from the same, shall be permitted to visit any Encampment under this jurisdiction, during such suspension, of which the Grand Recorder shall notify each Encampment.

7. Every question moved and seconded shall be put by the presiding Sir Knight; and no new matter shall be brought forward, until that under consideration shall be first decided.

8. A majority of the Sir Knights present shall determine every question; and in case of an equality of votes, the Most Eminent General Grand Master, or the presiding Sir Knight shall have the casting vote. If any one Encampment shall request the vote to be taken by ballot, it shall be so taken. No vote shall be reconsidered by a smaller number of Encampments than were present, when the vote passed, nor on the same day on which the motion to reconsider is made. No vote shall be passed at a special

djourned meeting of the Grand Encampment, in which stant Encampment is particularly interested, without 'ious notice to that Encampment: and if such Encamp- t request it, (unless in cases which two thirds of the ampments present shall judge to be too urgent to ad- of delay) the decision shall be referred to the next an- l meeting of the Grand Encampment.

. No alteration shall be made in the above By-Laws, or article that will affect them, except at an annual meet- and then two thirds of the Sir Knights present agreeing he same.

List of the various Masonic Degrees.

In a late publication, 1816, we find the following list of Masónic Degrees, which the author states are conferred in the Sublime Grand Lodges in Charleston, S. C. in the city of New-York, and in Newport, R. I.

1. Entered Apprentice.
2. Fellow-Craft.
3. Master Mason.
4. Mark Master.
5. Past Master.
6. Most Excellent Master.
7. Royal Arch.
8. Royal Master.
9. Knight of the Red Cross.
10. Knight of Malta.
11. Knight of the Holy Sepulchre.
12. Knight of the Christian Mark.
13. Knight Templar.
14. Secret Master.
15. Perfect Master.
16. Intimate Secretary.
17. Provost and Judge.
18. Intendant of the Building.
19. Elected Knights of Nine.
20. Illustrious Elected Fifteen.
21. Sublime Knight Elected.
22. Grand Master Architect.
23. Knight of the Ninth Arch.
24. Perfection.
25. Knight of the East.
26. Prince of Jerusalem.
27. Knight of the East and West.
28. Sovereign Prince of Rose Croix de Heroden.
29. Grand Pontiff.
30. Grand Master of all Symbolic Lodges.
31. Patriarch Noachite, or Chevalier Prussien.
32. Prince of Libanus.
33. Chief of the Tabernacle.
34. Prince of the Tabernacle.
35. Prince of Mercy.
36. Knight of the Brazen Serpent.
37. Commander of the Temple.
38. Knight of the Sun.
39. Knight of the Holy Ghost.
40. 41. 42. Prince of the Royal Secret, Prince of Masons.
43. Sovereign Grand Inspectors General.

Besides those degrees, (observes the same author) which are in regular succession, most of the Inspectors are in possession of a number of detached degrees, given in different parts of the world, and which they generally communicate, free of expense, to those brethren who are high enough to understand them. Such as Select Masons of 27, and the Royal Arch, as given under the Constitution of Dublin. Six degrees of Maconnerie d'Adoption, Compagnon Ecossais; le Maitre Ecossais, et le Grand Maitre Ecossais, &c. &c. making, in the aggregate, 53 degrees.

To this arrangement I have taken occasion to make the following comments:

His Royal Highness, Prince Edward, Duke of Kent. &c. is at present the presiding officer of the degree K—H. in England.

The 1st, 2d, and 3d degrees are given in the Symbolic Lodge. From the 14th to the 24th inclusive, in the Sublime Grand Lodge, and the officers of both, are elected annually. The 25th and 26th are given by the Council of Princes of Jerusalem, the officers of which are also elected annually. From the 27th to the 43d inclusive, are given by the Inspectors, who are Sovereigns of Masonry. The Officers of the Supreme Council are appointed for life.

A brief sketch of the respective degrees of Ancient Freemasonry, with the appendant degrees, agreeably to ancient form and usage, with occasional remarks.

There are (I am bold to assert) but four Degrees in Ancient Freemasonry. This opinion accords not only with the sentiments of the oldest and best informed masons, with whom I have conversed, but is also agreeable to written and printed documents in my possession; some of the latter of which are almost as old as the art of Printing, itself.

They are as follows:—

1. Entered Apprentice.
2. Fellow Craft.
3. Master Mason.
4. Royal Arch Mason.

The following orders which have within a few years past, been manufactured into degrees, are merely elucidatory of the second, third, and fourth degrees, namely:—

Past Master,
Mark Master,
Select Master,
Most Excellent Master,
Royal Master, and
Ark Master, or Noachite,

The fifth, or past-master's degree so called, is, it is presumed, sufficiently explained under that head, page 197. We pass on, therefore, to the next in order, namely, the mark which appertains to, and is illustrative of the second or fellow-craft's degree; and was no doubt originally connected with the lectures in that degree. Of late years, however, it has been customary to work in the mark under a distinct, and in many respects, separate jurisdiction. But since the establishment of grand royal arch chapters, that body has very properly taken upon themselves the entire jurisdiction of this and other preparatory or introductory degrees; and in future, no brother, however worthy, will be acknowledged; nor is his preparation for exaltation considered complete, unless he has obtained his knowledge from a lodge of mark masters, working under a dispensation or warrant, granted by this august body.

*Remarks on the Degree of Select Master.**

This beautiful degree, as well as that of Most Excellent Master, but particularly the former so illustrative of that

*For a sketch of the history of this degree, see page 221.

most important degree of ancient Masonry, the Royal Arch, is, I am happy to find, disseminating itself into every part of our widely extended country, and wherever it has been introduced, has met with a cordial reception; indeed without it, the above very sublime degree discovers to the strict enquirer a *chasm*, the bottom of which, notwithstanding its native and artificial brilliancy, is enveloped in darkness.

Royal Master and Ark Master or Noachite.

These are considered as merely preparatory, and are usually conferred immediately before the solemn ceremony of exaltation.

The following passages from holy writ, will sufficiently elucidate these degrees: a satisfactory history of neither of which is to be found in any of our authorities; they are therefore altogether traditional.

Revelations, ch. XXI. v. 3—6. "And I heard a great voice out of heaven, saying, behold the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself will be with them, *and be* their God. And God shall wipe away all tears from their eyes: and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain: for the former things are passed away. And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful. And he said unto me, It is done. I am Alpha and Omega, the beginning and the end: I will give unto him that is athirst, of the fountain of the water of life, freely."

Chap. XXII, 12—14. "And, behold, I come quickly; and my reward *is* with me, to give every man according as his work shall be. I an Alpha and Omega, the beginning and the end, the first and the last. Blessed *are* they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

Genesis, ch. VIII, v. 4—9. "And the ark rested in the seventh month, on the seventeenth day of the month, on the mountains of Ararat. And the waters decreased continually, until the tenth month: in the tenth *month*, on the first *day* of the month, were the tops of the mountains seen. And it came to pass at the end of forty days, that Noah opened the window of the ark which he had made: And he sent forth a raven, which went forth to and fro, until the waters were dried up from off the earth. Also he sent forth

a dove from him, to see if the waters were abated from off the face of the ground: But the dove found no rest for the sole of her foot, and she returned unto him into the ark; for the waters *were* on the face of the whole earth: then he put forth his hand, and took her, and pulled her in unto him into the ark."

Knight of the Red Cross.

After having, as we had supposed, satisfactorily shown that the order of Knights Hospitalers of the order of St. John of Jerusalem, who were afterwards called Knights of Rhodes, and now Knights Templars, and Knights of Malta, is indisputably the oldest order of Knighthood in the world:* we are suddenly transported into the distant regions of Persia, and instructed to believe that the order of the Cross was instituted 520 years before the birth of Christ, namely, during the reign of Darius. We must leave our readers to reconcile these seeming contradictions.

This order has not, until of late years, been practised in America. I have indeed conversed with well informed Knights, who received the Degree in Ireland; perhaps it may have originated there—be that as it may, it has found its way into our books, and is practised, though very imperfectly in some of our Encampments, usually preceding the degrees of Knights Templars, and Knights of Malta. A reference to the aforegoing list, will show us that the author has given us two other Degrees, which are intended to precede the two last mentioned, namely, Knights of the Holy Sepulchre, and Knights of the Christian Mark, nor shall we have cause to wonder, if in process of time an attempt should be made to precede the important Degree of Knights Templar, &c. with that of Knight of the Golden Spur, Knight of the white Elephant, or of the Golden Fleece.

The following passages of scripture are considered by knights of this order as applicable to their institution, and are occasionally rehearsed in their councils.

Ezra III. 8—11. "Now in the second year of their coming unto the house of God at Jerusalem, in the second month, began Zerubbabel the son of Shealtiel, and Jeshua the son of Jozadak, and the remnant of their brethren the priests and the Levites, and all they that were come out of the captivity unto Jerusalem; and appointed the Levites,

*See remarks on the Order of Knighthood, page 279.

from twenty years old and upward, to set forward the work of the house of the Lord. Then stood Jeshua, with his sons and his brethren, Kadmiel and his sons, the sons of Judah, together, to set forward the workman in the house of God; the sons of Henadad, with their sons and their brethren the Levites. And when the builders laid the foundation of the temple of the Lord, they set the priests in their apparel with trumpets, and the Levites the sons of Asaph with symbals, to praise the Lord, after the ordinance of David king of Israel. And they sang together by course, in praising and giving thanks unto the Lord; because he is good, for his mercy endureth forever toward Israel. And all the people shouted with a great shout when they praised the Lord, because the foundation of the house of the Lord was laid."

Ezra IV. "Now when the adversaries of Judah and Benjamin heard that the children of the captivity builded the temple unto the Lord God of Israel, then they came to Zerubbabel, and to the chief of the fathers, and said unto them, Let us build with you, for we seek your God as ye do; and we do sacrifice unto him, since the days of Esarhaddon king of Assur, which brought us up hither. But Zerubbabel and Jeshua, and the rest of the chief of the fathers of Israel, said unto them, ye have nothing to do with us to build an house unto our God; but we ourselves together will build unto the Lord God of Israel, as king Cyrus, the king of Persia, hath commanded us. Then the people of the land weakened the hands of the people of Judah, and troubled them in building; and hired counsellors against them, to frustrate their purpose, all the days of Cyrus king of Persia, even until the reign of Darius king of Persia. And in the reign of Ahasuerus, in the beginning of his reign, wrote they unto him an accusation against the inhabitants of Judah and Jerusalem. And in the days of Artaxerxes wrote Bishlam, Mithredat, Tabeel, and the rest of their companions, unto Artaxerxes king of Persia; and the writing of the letter was written in the Syrian tongue, and interpreted in the Syrian tongue; Rehum the chancellor, and Shimshai the scribe, wrote a letter against Jerusalem to Artaxerxes the king, in this sort: This is the copy of the letter that they sent unto him, even unto Artaxerxes the king: Thy servants, the men on this side the river, and at such a time. Be it known unto the king, that the Jews, which came up from thee to us, are come unto Jerusalem, building the rebellious and the bad city, and have set up the

walls thereof, and joined the foundations. Be it known now unto the king, that if this city be builded, and the walls set up again, then will they not pay toll, tribute and custom, and so thou shalt endamage the revenue of the kings. Now, because we have maintenance from the king's palace, and it was not meet for us to see the king's dishonour; therefore have we sent and certified the king, that search may be made in the book of the records of thy fathers: so shalt thou find in the book of the records, and know, that this city is a rebellious city, and hurtful unto kings and provinces, and that they have moved sedition within the same of old time: for which cause was this city destroyed. We certify the king, that if this city be builded again, and the walls thereof set up, by this means, thou shalt have no portion on this side the river. Then sent the king an answer unto Rehum the chancellor, and to Shimshai the scribe, and to the rest of their companions that dwell in Samaria, and unto the rest beyond the river, Peace, and at such a time. The letter which ye sent unto us hath been plainly read before me. And I commanded, and search hath been made, and it is found, that this city of old time hath made insurrection against kings, and that rebellion and sedition have been made therein. There have been mighty kings also over Jerusalem, which have ruled over all countries beyond the river; and toll, tribute and custom was paid unto them. Give ye now commandment to cause these men to cease, and that this city be not builded, until another commandment shall be given from me. Take heed now that ye fail not to do this: why should damage grow to the hurt of the kings? Now, when the copy of king Artaxerxes' letter was read before Rehum, and Shimshai the scribe, and their companions, they went up in haste to Jerusalem, unto the Jews, and made them to cease by force and power. Then ceased the work of the house of God, which is at Jerusalem. So it ceased unto the second year of the reign of Darius, king of Persia."

Josephus informs us, that Darius, while he was a private man, made a vow to God, that if ever he came to the throne, he would send all the holy vessels that were at Babylon, back again to Jerusalem; and it happened about the time of his accession, that Zerubbabel,* who was a cap-

* In the index to Basket's edition of the Bible, published, London, 1722, which is generally considered more free from errors than any other in the English language, I find that in the second year of the reign of king Darius Hystaspes (the same with Ahasuerus) Zerubbabel and Jeshua, incited by the prophets, Haggai and Zechariah, set forward the building of the temple: this

tain or prince of the Jewish captives, came from Jerusalem to Darius, as well to solicit his protection against their adversaries on the other side of the river, as to watch a suitable opportunity of endeavouring to persuade the king to fulfil his promise. He had long been known to Darius as a man of great judgment and understanding, and was therefore taken into the king's confidence, and put into a particular trust, with two other great officers, as his constant attendants.

Darius, in the first year of his reign, gave a splendid and magnificent entertainment to the princes and nobility, and after they had retired, finding himself unable to sleep, he fell into discourse with his three favourite officers, to whom he proposed certain questions, telling them, at the same time, that he, who should give him the most reasonable and satisfactory answer, should be clothed in purple, drink in a golden cup, wear a silken tiara, and a golden chain about his neck.

He then proposed this question: Which is greatest, the strength of *wine*, of the *king*, of *women*, or of *truth?* To this the first answered, *wine* is the strongest; the second, that the *king* was strongest; and the third (who was Zerubbabel) that *woman* were stronger, but above all things TRUTH beareth the victory.

On the following day the king assembled together the princes and nobility, to hear the question debated; and having placed himself upon the royal seat of judgment, he called upon them to make a public defence of their several opinions: whereupon the first began upon the strength of wine, as follows:

"O ye princes and rulers, how exceeding strong is wine! it causeth all men to err that drink it: it maketh the mind of the king and the beggar to be all one; of the bondman and the freeman; of the poor man and of the rich; it turneth also every thought into jollity and mirth, so that a man remembereth neither sorrow nor debt; it changeth and elevateth the spirits, and enliveneth the heavy hearts of the miserable. It maketh a man forget his brethren, and draw his sword against his best friends. O ye princes and

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was 520 years before the birth of Christ: in the same year Haggai prophesieth that the glory of this second temple shall be greater than that of the former; not as being a more magnificent structure, but in regard the blessed Messiah shall one day honour it with his presence, and from thence propagate peace to all nations. The same authority informs us that the temple was finished and dedicated with joy, in the sixth year of the same reign, which was 515 years before the Christian era. *Compiler.*

rulers, is not wine the strongest, that forceth us to do these things?"

Then began the second upon the power of kings, and spoke as follows: "It is beyond dispute, O princes and rulers, that God has made man master of all things under the sun; to command them, to make use of them, and apply them to his service as he pleases: but whereas men have only dominion over other sublunary creatures, kings have an authority even over men themselves, and a right of ruling them by will and pleasure. Now, he that is master of those who are masters of all things else, hath no earthly thing above him."

Then began Zerubbabel upon the power of woman and of truth, and spoke as follows: "O princes and rulers, the force of wine is not to be denied; neither is that of kings, that unites so many men in one common bond of allegiance; but the supereminency of *woman* is yet above all this; for *kings* are but the gifts of women, and they are also the mothers of those that cultivate our *vineyards*. Women have the power to make us abandon our very country and relations, and many times to forget the best friends we have in the world, and forsaking all other comforts, to live and die with them. But when all is said, neither they, nor wine, nor kings, are comparable to the almighty force of *truth*. As for all other things, they are mortal and transient, but truth alone is unchangeable and everlasting; the benefits we receive from it are subject to no variations or vicissitudes of time and fortune. In her judgment is no unrighteousness, and she is the strength, wisdom, power, and majesty, of all ages.—Blessed be the God of truth."*

When Zerubbabel had finished speaking, the princes and rulers cried out, "Great is truth, and mighty above all things."

Then said the king to Zerubbabel, "Ask what thou wilt and I will give it thee, because thou art found wisest among thy companions."

Then said he to Darius, "O king, remember thy vow, which thou hast vowed, to build Jerusalem in the day when thou shouldst come to thy kingdom, and to restore the holy vessels which were taken away out of Jerusalem. Thou

* The same story is recorded in the 3d and 4th chapters of the first book of Esdras, which although apocryphal, is entitled to as much respect probably, as the writings of Josephus; the story is there told in rather different and I think more interesting language.

Compiler.

hast also vowed to build up the temple, which was turned when Judah was made desolate by the Chaldees. And now, O king, this is that I desire of thee, that thou make good the vow, the performance whereof with thine own mouth thou hast vowed to the King of Heaven."

Then Darius the king stood up and embraced him, and gave him passports and letters to his governors and officers, that they should safely convey both him and those, who should go with him, to Jerusalem; and that they should not be delayed or hindered from building the city and the temple. until they should be finished. He also restored all the holy vessels remaining in his possession, that had been taken from Jerusalem, when the children of Israel were carried away captive to Babylon, and reserved by Cyrus.

Nehemiah IV. 7–21. "But it came to pass, that when Sanballat. and Tobiah, and the Arabians, and the Ammonites, and the Ashdodites. heard that the walls of Jerusalem were made up, and that the breaches began to be stopped, then they were very wroth, and conspired all of them together, to come and to fight against Jerusalem, and to hinder it. Nevertheless, we made our prayer unto our God, and set a watch against them day and night because of them. And Judah said, The strength of the bearers of burdens is decayed, and there is much rubbish, so that we are not able to build the wall. And our adversaries said, They shall not know, neither see, till we come in the midst among them, and slay them, and cause the work to cease. And it came to pass, that when the Jews, which dwelt by them, came, they said unto us ten times, From all places whence ye shall return unto us, they will be upon you. Therefore set I in the lower places, behind the wall, on the higher places, I even set the people after their families, with their swords, their spears. and their bows. And I looked, and rose up, and said unto the nobles, and to the rulers, and to the rest of the people, Be not ye afraid of them: Remember the Lord, which is great and terrible, and fight for your brethren, your sons and your daughters, your wives and your houses. And it came to pass, when our enemies heard that it was known unto us, and God had brought their counsel to nought, that we returned all of us to the wall, every one unto his work. And it came to pass, from that time forth, that the half of my servants wrought in the work, and the other half of them held both the spears, the shields, and the bows, and the habergeons; and the rulers were behind all the house of Judah. They which builded

on the wall, and they that bare burdens, with those that laded, every one with one of his hands wrought in the work, and with the other hand held a weapon. For the builders every one had his sword girded by his side, and so builded: and he that sounded the trumpet was by me. And I said unto the nobles, and to the rulers, and to the rest of the people, The work is great and large, and we are separated upon the wall, one far from another: In what place, therefore, ye hear the sound of the trumpet, resort ye thither unto us: our God shall fight for us."

Ezra v. "Then the prophets, Haggai the prophet and Zechariah the son of Iddo, prophesied unto the Jews that were in Judah and Jerusalem, in the name of the God of Israel, even unto them. Then rose up Zerubbabel the son of Shealtiel, and Jeshua the son of Josadak, and began to build the house of God, which is at Jerusalem: and with them were the prophets of God helping them. At the same time came to them Tatnai, governor on this side the river, and Shetharboznai, and their companions, and said thus unto them: Who hath commanded you to build this house, and to make up this wall? Then said we unto them after this manner: What are the names of the men that make this building? But the eye of their God was upon the elders of the Jews, that they could not cause them to cease, till the matter came to Darius; and then they returned answer by letter concerning this matter. The copy of the letter that Tatnai, governor on this side the river, and Shetharboznai, and his companions the Apharsachites, which were on this side the river, sent unto Darius the king: They sent a letter unto him, wherein was written: Unto Darius the king, all peace. Be it known unto the king, that we went into the province of Judea, to the house of the great God, which is builded with great stones, and timber is laid in the walls, and this work goeth fast on, and prospereth in their hands. Then asked we those elders, and said unto them thus: Who commanded you to build this house, and to make up these walls? We asked their names also to certify thee, that we might write the names of the men that were the chief of them. And thus they returned us answer, saying, We are the servants of the God of heaven and earth, and build the house that was builded these many years ago, which a great king of Israel builded and set up. But after that our fathers had provoked the God of heaven unto wrath, he gave them into the hand of Nebuchadnezzar the king of Babylon, the Chaldean, who des-

troyed this house, and carried the people away into Babylon. But in the first year of Cyrus the king of Babylon, the same king Cyrus made a decree to build this house of God. And the vessels also of gold and silver of the house of God, which Nebuchadnezzar took out of the temple that was in Jerusalem, and brought them into the temple of Babylon, those did Cyrus the king take out of the temple at Babylon, and they were delivered unto one whose name was Sheshbazzar, whom he made governor; and said unto him, Take these vessels, go, carry them into the temple that is in Jerusalem, and let the house of God be builded in his place. Then came the same Sheshbazzar, and laid the foundation of the house of God which is in Jerusalem: and since that time even until now hath it been in building, and yet it is not finished. Now therefore, if it seem good to the king, let there be search made in the king's treasure-house, which is there at Babylon, whether it be so, that a decree was made of Cyrus the king to build this house of God at Jerusalem, and let the king send his pleasure to us concerning this matter."

Ezra vi. "Then Darius the king made a decree, and search was made in the house of the rolls, where the treasures were laid up in Babylon. And there was found at Achmetha, in the palace that is in the province of the Medes, a roll, and therein was a record thus written: in the first year of Cyrus the king, the same Cyrus the king made a decree concerning the house of God at Jerusalem. Let the house be builded, the place where they offered sacrifice, and let the foundations thereof be strongly laid; the height thereof threescore cubits; and the breadth thereof threescore cubits; with three rows of great stones, and a row of new timber: and let the expenses be given out of the king's house. And also let the golden and silver vessels of the house of God, which Nebuchadnezzar took forth out of the temple which is at Jerusalem, and brought unto Babylon, be restored, and brought again unto the temple which is at Jerusalem, every one to his place, and place them in the house of God. Now therefore, Tatnai, governor beyond the river, Shetharboznai, and your companions the Apharsachites, which are beyond the river, be ye far from thence; let the work of this house of God alone, let the governor of the Jews, and the elders of the Jews build this house of God in his place. Moreover, I make a decree that ye shall do to the elders of these Jews, for the building of this house

of God; that of the king's goods, even of the tribute beyond the river, forthwith expenses be given unto these men, that they be not hindered. And that which they have need of, both young bullocks, and rams, and lambs, for the burnt offerings of the God of heaven; wheat, salt, wine, and oil, according to the appointment of the priests which are at Jerusalem, let it be given them day by day without fail; that they may offer sacrifices of sweet savours unto the God of heaven, and pray for the life of the king and of his sons. Also I have made a decree, that whosoever shall alter this word, let timber be pulled down from his house, and, being set up, let him be hanged thereon; and let his house be made a dunghill for this. And the God that hath caused his name to dwell there, destroy all kings and people that shall put to their hand to alter and to destroy this house of God which is at Jerusalem. I Darius have made a decree; let it be done with speed. Then Tatnai, governor on this side the river, Shetharboznai, and their companions, according to that which Darius the king had sent, so they did speedily. And the elders of the Jews builded, and they prospered throug' the prophesying of Haggai the prophet, and Zechariah the son of Iddo; and they builded; and finished it, according to the commandment of the God of Israel, and according to the commandment of Cyrus, and Darius, and Artaxerxes king of Persia. And this house was finished on the third day of the month Adar, which was in the sixth year of the reign of Darius the king," and in the year of the world 3489.

OCCASIONAL PRAYERS.

Prayer to be used at the constituting and opening of the Grand Lodge.

O most glorious and eternal God, the infinitely wise architect of the universe; we thy servants assembled in solemn grand lodge, would now extol thy power and wisdom in the works of creation and providence.

Thou saidst, let there be light, and there was light. The Heavens opened and declared thy glory; and the firmament spangled with thy handy-work. The sun, who rules the day, gave light to the moon, who rules the night, and tells to the listening stars the surprising story of her birth. So that there is one glory of the sun, another glory of the moon, and one star differs from another star in glory; and all, by the most wonderous signs and tokens, without voice, sound or language, solemnly proclaim divine mysteries.

We adore thee for our creation, for the excellent form and symmetry of our bodies; for the breath of life; for the light of reason and conscience; and for all the noble and useful faculties of our souls; which give us so exalted a rank in the scale of being; render us capable of knowing and serving thee; and suggest the hope, and justify the expectation of a more perfect mode of existence when this shall be closed. We thank thee for the confirmation given to these desires in the gospel of thy son. Enable us to live answerably to our exalted privileges and happy destination.

We beseech thee to give us, thy servants, at this, and at all times, wisdom in all our doings; strength of mind in our difficulties; and the beauty of harmony in all our communications with one another.

Grant, O Lord, that thy servant, now about to be solemnly invested with the authority and rule over the several lodges in this part of the world, may be endued with the knowledge and wisdom, to instruct and explain to us the mysteries of masonry; and may we, and all our brethren under his jurisdiction, understand, learn and keep, all the statutes and commandments of the Lord, and this holy mystery, pure and undefiled unto our lives end. May brotherly love and charity always abound among us. Let them be always the cement of our society; each one striving

ow he may be most beneficial to mankind. And when we ave finished our work here below, let our transition be from is earthly tabernacle to the heavenly temple above; there ifely lodged among thy jewels, may we shine with thee forver and ever.

Bless and prosper, we pray thee, every branch and mem-er of this fraternity, throughout the habitable earth. May y kingdom of peace, love and harmony, come. May thy ill be done on earth, as it is in Heaven; and the whole orld be filled with thy glory.

We ask all in the name of him, who stood on the pinnacle the holy temple on earth, and is raised to the throne of ajesty on high; even Jesus Christ our Lord. *Amen.*

Prayer by William Smith, D. D. and Grand Secretary, at the opening the first Grand Communication, December 20th, 1779, in the Grand Lodge of Philadelphia, after some years interruption from the American war.—Published by order of the Grand Lodge.

Father of Light, of Life and Love! Supreme Architect id Ruler of Heaven and Earth! Infinitely glorious God—'hou, at the beginning willing to communicate happiness, nd to establish beauty, order and harmony, didst, from the omb of thine own *awful eternity*, give birth to time; and, ommanding the jarring elements of matter to cease their rife, didst marshal them into an *universe complete!* Then, hile the heavenly hierarchies with voice and harp, sung e loud anthem of joy, thou didst crown thy glorious works y breathing the breath of life into thine own image—man!

Be Thou with us at our present beginning and to the end. n thy name we assemble, and in thy name we desire to proeed in all our doings. Let the wisdom of thy blessed son, rough the grace and goodness of the Holy Ghost, so subue every discordant passion within us, so harmonize and rich our hearts with a portion of thine own love and goodess, that the lodge at this time may be a sincere, though umble copy of that *order*, and *beauty*, and *unity*, which eign forever before thy heavenly throne.

We thankfully acknowledge that thou hast loved us, O ord our God, with an exceeding great and eternal love and ast chosen us out of every people and language. Our fathers usted in thee, and were not ashamed—for thou didst teach iem the *statutes of life*, that they might do of thy good plea-

sure with a perfect and willing heart. As thou didst unto them, so do unto us; still remembering thy gracious promise, "That where two or three are met together in thy name, thou wilt be in the midst of them." [*]

By thus seeking and loving thee, and by loving each other for thy sake, shall thy blessing and peace be upon us from the four corners of the earth. Thou shalt put understanding into our hearts, and make us diligent to hear, to teach, and to do all the words of thy law in love.—So shall we be built up a *spiritual lodge*, never to be shaken; but cleaving to thy great name, and united to thee in love and praise, and freedom of soul forever.—

Amen.—So may it be, for the sake of Christ our Saviour.

N. B. All the members of the lodge should audibly repeat this last line, viz. "Amen.—So may it be, for the sake of Christ our Saviour."

A Prayer, said at the opening of a Lodge, or making a new brother, &c. used by Jewish Free Masons.

O Lord, excellent art thou in thy truth, there is nothing great in comparison to thee; for thine is the praise, from all the works of thy hands, for evermore.

Enlighten us, we beseech thee, in the true knowledge of Masonry: by the sorrows of Adam, thy first made man; by the blood of Abel, thy holy one; by the righteousness of Seth, in whom thou art well pleased; and by thy covenant with Noah, in whose architecture thou wast pleased to save the seed of thy beloved; number us not among those that know not thy statutes, nor the divine mysteries of the secret Cabbala.

But grant, we beseech thee, that the ruler of this Lodge may be endued with knowledge and wisdom, to instruct us

[*] Where the crotchets stand above, the following paragraph hath been added by the author, when called to assist in *prayer* at the *opening* or *dedicating* a New Lodge; and may be used by others on the like occasion.

"May the present and succeeding Rulers of this Lodge be endued with divine knowledge to instruct, and with justice and prudence to govern the brethren, according to the true laws of our royal craft, as founded in thy holy word; and may all the members of this Lodge be blest with a teachable disposition, and a spirit of love and just submission to those in authority over them."

"By thus seeking and loving thee," &c. as above.—

and explain his secret mysteries, as our holy brother Moses* did (in his Lodge) to Aaron, Eleazar and Ithamar (the sons of Aaron) and the seventy elders of Israel.

And grant that we may understand, learn, and keep all the statutes and commandments of the Lord, and this holy mystery, pure and undefiled unto our lives end. Amen, Lord.

A Prayer used amongst the primitive Christian Masons.

The might of the Father of heaven, and the wisdom of his glorious Son, through the grace and goodness of the Holy Ghost, being three persons in one Godhead, be with us at our beginning, and give us grace so to govern us here in our living, that we may come to his bliss that never shall have end. Amen.

At the initiation of a candidate.

Glorious architect of Heaven and Earth, we beseech thee look down from thy high and lofty throne and bless our present Convention, grant that this our friend may become a faithful brother, grant that he, and all of us may live as men, and as true masons, duly considering the important ends for which thy goodness has created us, give us O God, *wisdom* to continue in all our doings,—*strength* to support

*In the preface of the Mishna, we find this tradition of the Jews explained as follows:

God not only delivered the law to Moses on Mount Sinai, but the explanation of it likewise: When Moses came down from the mount, and entered into his tent, Aaron came to visit him, and Moses acquainted Aaron with the laws he had received from God, together with the explanation of them: after this Aaron placed himself at the right hand of Moses, and Eleazar and Ithamar (the sons of Aaron) were admitted, to whom Moses repeated what he had just before told to Aaron: these being seated, the one on the right hand, the other on the left hand of Moses, the seventy elders of Israel, who composed the Sanhedrem, came in, and Moses again declared the same laws to them, with the interpretation of them, as he had done before to Aaron and his sons. Lastly, all who pleased, for the common people were invited to enter, and Moses instructed them likewise in the same manner as the rest. So that Aron heard four times what Moses had been taught by God upon Mount Sinai, Eleazar and Ithamar three times, the seventy elders twice, and the people once. Moses afterwards reduced the laws which he had received into writing, but not the explanation of them; these he thought it sufficient to trust to the memories of the abovementioned persons, who, being perfectly instructed in them, delivered them to their children, and these again to theirs, from age to age.

us under all difficulties, the *beauty* of holiness to grant those heavenly mansions where thy honor dwelleth and grant that we may be firmly united by brotherly love, and in all our dealings with the world practice justice towards all men, love mercy, and walk in the paths of humility before thee our God, and that at last an entrance may be administered unto us into the celestial Lodge of perfect happiness, O great Jehovah. *Amen.*

A Prayer used in the High Knights Templars Lodge, Dublin.

Oh! blessed and glorious ———, who has made the cross the banner and badge of thy disciples, enable this our approved brother, and now to be admitted knight of the temple, cheerfully to embrace this divine order; and if it be his lot to suffer as a Christian, let him not be ashamed, but rejoice that he is counted worthy to suffer for thy name;—thou, who for our sakes endured the cross, and despisedst the shame: Let the example of that love and patience prevail against all the tremblings of his corrupt heart, that no terrors may ever be able to shake his constancy, but that he may always use the sword of justice, which shall be put into his hands, to the confusion of all the persecutors of the Christian religion. And, O Lord! grant that he may never profane any holy thing, or sacriligiously invade what thou hast set apart for thyself; endue him with a steadfast mind and good courage, and make him a true and faithful soldier of Jesus Christ, unto his life's end. This we beg in the name, and for the sake of Jesus Christ, the true ———. *Amen.*

APPENDIX:

CONTAINING

SCRIPTURE ELUCIDATIONS,

AND OTHER

MISCELLANEOUS MATTER,

RELATING TO MASONRY.

[THE following traditional account of masonry, which accidentally fell into my hands, I have read with no inconsiderable interest; and, not doubting but it will afford satisfaction to many enquiring brethren, I here insert it with few alterations, excepting the literal errours it contains.

It is an explanation of what is termed the Masonic Plates; but as few masons have seen them, and still fewer are in possession of them, it may not be amiss to inform the reader, that three copper plate Engravings were published in London about the year 1796, of which the following pages are an explanation. The plates are divided into sixty-four compartments, viz. forty-six in the first plate, nine in the second, and nine in the third, and comprise the following degrees of masonry: 1st, 2d and 3d in Cft. R. A. A. M. K. T. &c. These plates are in possession of one of the lodges in Baltimore, and have for a long time given rise to much curious speculation. It will be found on perusal, that what has heretofore appeared merely hieroglyphical, is now rendered plain and easy to be understood. But let not the reader who has not an opportunity of referring to the engravings, be discouraged. I have been careful to head each chapter with a description of what appears on the plates, in the order in which they occur. COMPILER.]

FIRST PLATE.

The first compartment represents Hagar and Ishmael's departure from Abraham's house, or contrast of Freedom between Isaac and Ishmael.

1*st. D.* We are told by the sacred historian, that Abraham gave Hagar bread and water, and sent her

away. By bread and water in scripture, is expressed all necessary provisions, and we seldom find any other term made use of; so that Abraham, without doubt, provided every thing that they had been used to for common food, which they could conveniently carry with them; for it is reasonable to suppose, that the lad took part of the provisions on his shoulders, as well as his mother. And this was no more than the usual way of travelling in those times, and is still the practice in parts here spoken of to this day; there being no inns, every one is obliged (who travels) to carry with them their provisions: and in those ages it was customary for persons even of note to carry their provisions themselves, when they journeyed from one place to another. We have no mention made of any servant that Jacob had with him, when Isaac sent him away to Padan-aram, which was a journey of a considerable distance. Many other instances might be brought of this sort in these early ages, so that Hagar and Ishmael were put in no worse condition than persons in general were, when they travelled or journeyed from one place to another. It is mentioned that Abraham got up himself early on this occasion; he did not leave the putting out of Hagar to the insolence of any of his servants, but arose up himself to do it without any witness; so that it is reasonable to conclude that he furnished her and the lad with all things necessary, and directed her to some particular place in the wilderness, where she might settle; for we are not to imagine that this wilderness was an uninhabited desert, as there were houses, and even cities or villages, scattered up and down in it, but it was called a wilderness, as being a mountainous tract, and less inhabited than any other parts of the country; and probably Abraham here intended to have supplied her with what was farther necessary: the whole of her distress seems to have arisen from an accident which he did not foresee, from her loseing her way in the wilderness. To this may be added, that in those days, there was such a plenty of all sorts of creatures, that any one might kill sufficient in any place (especially uncultivated ones) for a maintenance; and we find accordingly, that they were all brought up to hunting, and depended much on what they killed with their own hands for their subsistence, as many nations do even to this day. And undoubtedly, as Ishmael was grown up to such an age, he had been sufficiently instructed how to take, or kill the

creatures, so as to enable him to get enough for his own and his mother's subsistence; and not only this, but he was of an age to let himself out to hire to those that kept flocks, which we find was an usual and no disgraceful or uncommon practice; for Jacob himself did the same, and thereby came to have large flocks, &c. of his own; so that by this means they might be upon a better footing than they could be in Abraham's family, for as Isaac was declared by God the heir of Abraham, Hagar and Ishmael could be no better than bond servants to Isaac, which was the lowest degree of servitude, and perpetual from one generation to another; but being put away, they became free, and so had the means of improving their condition, and raising an independent family, and accordingly, we find Ishmael hereby became a great nation. These circumstances considered, the putting away of Hagar and Ishmael does not appear the hard and unjust act which at first view it seems to be. The sacred historian further informs us, that Ishmael and his posterity were to be wild, fierce, savage, ranging in the desarts; and not easily softened or tamed to society: and whoever hath read or known any thing of this people, knoweth this to be their true and genuine character. We find in that period of sacred history, that Ishmael himself dwelt in the wilderness, and became an archer; and the same is no less true of his descendants than of himself. He dwelt in the wilderness, and his sons still inhabit the same wilderness, and many of them neither sow nor plant, according to the best accounts, both ancient and modern. And he became an archer, and such were the Itureans, some of his descendants, whose bows and arrows are famous in all authors; such were the mighty men of Kedar, others of his descendants in Isaiah's time; and such the Arabs, his descendants likewise, have been from the beginning, and are at this time. It was late before they admitted the use of fire arms amongst them, the greater part are still strangers to them, and still continue skilful archers; and it is remarkable, that to this day, the greatest part are still called the wild Arabs. Ishmael lived by prey and rapine in the wilderness; and his posterity have all along infested Arabia, and the neighbouring countries, with their robberies and incursions; they live in a state of continual warfare with the rest of the world, and are both robbers by land, and pirates by sea. And as they have been such enemies to mankind, it is no wonder that man-

kind have been enemies to them, that several attempts have been made to extirpate them; and even now, as well as formerly, travellers are forced to go with arms, and in caravans, or in large companies, and to march and keep watch and guard like a little army, to defend themselves from the assaults of these freebooters, who run about in troops and rob and plunder all whom they can by any means subdue. And these robberies they justify, "by alleging the hard usage of their father Ishmael, who being turned out of doors by Abraham, had the open plains and desarts given him by God for his patrimony, with permission to take whatever he could find there. And on this account they think they may with a safe conscience indemnify themselves as well as they can, not only on the posterity of Isaac, but likewise on every body else." This is very extraordinary, that "*his hand should be against every man, and every man's hand against him,*" and yet that he should be able to "*dwell in the presence of all his brethren;*" but extraordinary as it is, this also hath been fulfilled both in the person of Ishmael, and his posterity. As for Ishmael himself, the sacred historian informs us, that *the years of the life of Ishmael were* 137, *and he died in the presence of all his brethren;* and as for his posterity, they dwelt likewise in the presence of all their brethren, Abraham's sons by Keturah, the Moabites and Amonites decendants of Lot, the Israelites decendants of Abraham, Isaac and Jacob, and the Edomites decendants of Abraham, Isaac and Esau. And they still subsist a distinct people, and inhabit the country of their progenitors, notwithstanding the perpetual enmity between them and the rest of mankind. Part of the country possessed by the decendants of Ishmael, has been famous from antiquity for the happiness of its climate, its fertility and riches, so as to obtain the name of Arabia the Happy; though, besides this temptation, the plundering way of life of the Arabs, and the damage they did to others, has stirred up many great princes, their neighbours, to extirpate them; yet all attempts of this sort have ever proved vain: all the great conquerors of antiquity, Cyrus, and the Persians, Alexander, and afterwards the Romans, who seem to have conquered, and brought under their subjection most parts of the world with great ease, could by no means bring the Arabs under their subjection. Didorus, a heathen writer, says of them, that neither the Assyrians, nor the kings of the Medes and Persians, nor yet any of the Ma-

cedonians, were able to subdue them; nay, though they led many and great forces against them, yet they could not accomplish their attempts. And undoubted history informs us of such remarkable interpositions of providence to preserve them when they have been on the brink of ruin, that when we consider them, we cannot help being struck with admiration at the holy scriptures, *declaring the end from the beginning, and from ancient times, the things that are not yet done:* all the words of which (being by the inspiration of God) stand fast for ever, and will be accomplished, notwithstanding all the obstacles that men, or any other beings may raise to make them void, when Alexander the great (whose conquests astonished the world,) overturned the Persian empire, and conquered all Asia, the neighbouring prince, sent their ambassadors to make their submissions. The Arabs, (the descendants of Ishmael) alone disdained to acknowledge the conqueror, and scorned to send any embassy, or take any notice of him. This slight provoked him to such a degree, that he meditated an expedition against them, and humanly speaking, considering the vast army he had, the great assistance he would have received from all the neighbouring princes, and his being in want of nothing that could contribute to his success, we can scarcely suppose but he would have entirely destroyed them: But whilst this project was going on, God took him away by death, and put an end to all that his resentment had formed against them. When the Romans subdued the rest of the east, Arabia alone stood out; and when Lucullus, one of their generals, had subdued some of the Arabs, he was recalled, and Pompey sent in his room: He, though he triumphed over three parts of the world, could not yet conquer Arabia: he was indeed in a fair way for it, having obtained some victories, and penetrated into the country; but *the word of God was against him*, so that when success seemed ready to crown him with an entire subjection of the country, other affairs obliged him to leave it, and by retiring he lost all the advantages he had gained. Aelius Gallus, a Roman general, in the reign of Augustus, penetrated far into the country, but then a strange distemper made terrible havock in his army, and after two years spent, he was glad to escape with the small remainder of his forces. But the interposition of providence to save them, was still more remarkable at the times they were attacked by the emperors Trajan and Severus, which is related by an

heathen historian, (viz. Dio) when the emperor Trajan besieged the city of the Hagarenes, (who were descended and denominated from Hagar) Dio relates, that as often as the soldiers attacked the city, the whole heavens shook with thunder, rainbows were seen in the sky, (both considered as terrifying omens by the Romans) violent storms, hail, and thunderbolts, fell amongst them; and that all these were repeated as often as they returned to the assault of the city; and that as often as they sat down to refresh themselves with a repast, a multitude of flies, lighting both on their eatables and liquor, made all that they eat or drank most nauseous, so that by these things the emperor was forced at last to raise the siege, and retire with disgrace into his dominions. And this must appear still the more remarkable, from what an ingenious and learned writer asserts, viz. That with great care he revolved all the accounts of Arabia, to see whether the things which Dio relates to have so greatly distressed the Roman army, were common to the country, and that he could not find any instance of any one of them, except sometimes storms of wind; that even rain is very seldom seen there, and hail (as far as he could find by all accounts) never. It may be further observed, that when they were attacked by Trajan, the power of the whole world was united into one empire, and the whole of that empire in his hands; and that he was himself a man of as consummate abilities as ever lived, remarkably beloved by his soldiers, indefatigable in the toils of war, greatly experienced in all that belongs to it, and fearless of death in dangers, so that if it was possible for God's promise of subsistence to Ishmael in freedom, though at enmity with the rest of the world, could be defeated by human wisdom, or mortal might, it must have been at this time: but God had declared that Ishmael, (which included his posterity likewise) should be free as the *wild ass, whose bonds he has loosed, who scorneth the multitude of the city, neither regardeth he the crying of the driver:* That though his hand should be against every man's, and every man's hand against him, *yet he should dwell in the presence of all his brethren;* that is, subsist perpetually before their faces, notwithstanding all their endeavours to extirpate him, or bring him under subjection. About eighty years after, the emperor Severus besieged the same city with a numerous army, and a formidable train of military engines, the most stupendous and most destructive that were ever devised: disdaining that

these Hagarenes should stand out still against the Romans, when all the rest about them had yielded: But he had no better success than Trajan; and Dio, who gives an account of this expedition, as well as of that under Trajan, again remarks that God preserved the city; who, by the emperor, called back the soldiers, when they could have entered it, and again restrained the emperor from taking it when he was willing, by his soldiers. And well might the historian make this remark, for it appears that the emperor, being at first repulsed with the loss of men and ammunition, made great preparations for a second assault, in which (after a great loss of his soldiers) he overthrew part of the city wall, so that an entrance lay open into the city: but just at that time the emperor caused a retreat to be sounded, imagining that the besieged would come to entreat for peace; to obtain which, he thought they would discover where the vast treasures, supposed to belong to their temple of the sun, were laid; and which he thought might be lost, if the city was sacked, and the inhabitants destroyed. But the Hagarenes continued resolute the whole day, giving no intimation of any desire of a treaty of peace. On the morrow following, when the emperor would have renewed the attack, the European soldiers, before most resolute, would make no attempt to enter at the breach; and the Syrians, enforced to take the service, had a grievous repulse.

No persuasions, no promises, no threats, could engage the Europeans to renew their attacks; so that though after the breach in the walls, the conquest in martial esteem appeared so easy, that one of Severus's captains confidently undertook to effect it if he could have but 550 European soldiers assigned to the attack; yet the emperor could do no more than reply in a distracted rage, where shall I find so many soldiers? and so departed into Palestine. And yet this very emperor was beloved and revered by his soldiers almost to adoration, and was so severe in discipline, and so high in authority, that he could, a little before this, turn back his army at a word, in the midst of flight and fear; but could not now influence them to assault the enemy, when they were almost at their mercy.

A fact so extraordinary, that it appears to be manifestly the interposition of that mighty Being, who at his pleasure *pours contempt upon princes, and bringeth the counsel of the heathen to naught.* It may be added, that the Hagarenes stood single in this extremity, against the whole Ro-

man power; for Dio expressly declares, that not one of their neighbours would assist them. And we may likewise observe, that the spirit of freedom, which was the declared characteristic of Ishmael before he was born, was extraordinarily remarkable at this time, in these his descendants, since they seem to have been fully determined either to live absolutely free, or to die so; disdaining to have any treaty, or make any terms, even with the emperor of the world!—I shall now take notice of another particular foretold of Ishmael, viz.—That he should become a great nation. This has in some measure been treated of, but this is nothing to what they became in later ages; for under Mahomet, they laid the foundations of a most mighty empire. Their conquests then were amazingly rapid. In a few years they overrun more countries, and subdued more people, than the Romans did in centuries, under the name of Saracens; and after their empire was dessolved, and they were reduced within the limits of their native country, they still maintained their liberty. The Turks, who are lords of all the country around, are to this day obliged to pay them an annual tribute for the safe passage of the Pilgrims who go to Mecca. They still retain many of the customs which the scriptures relate of them to this day. Two English gentlemen, Dr. Shaw and Dr. Pococke, have lately travelled among them, and confirm this; and that they are, their religion excepted, the same people they were two or three thousand years ago; and still remain oft he same character as was foretold of their father Ishmael, fierce, savage, intractable, free, and independent, different from most of the wordl besides. We cannot but consider it as wonderful, that the same people should retain the same dispositions for so many ages, without changing their manners at all in so long a course of years. Their countenance is still more astonishing: the great empires around them have all in their turns fallen to ruin, while they have continued the same from the beginning, and are likely to continue the same to the end. And this, in the natural course of human affairs, was so highly improbable, if not altogether impossible, that as nothing but a divine providence could have foreseen it, so nothing but a divine power could have accomplished it. We may with more confidence believe the particulars related of Abraham and Ishmael, when we see them verified in their posterity at this day: This is having as it were ocular demonstration for our faith. This is proving by plain matter of fact, that

the Most High ruleth in the kingdoms of men, and that his truth, as well as his mercy, endureth forever.

2d. *Three Travellers.—Uyflwsieaotd.*

3d. *The first Grand Offering.*

How infinitely wise does the command given to Abraham, to offer up his son Isaac, appear, considered as having reference to Jesus Christ, being made an offering for our sins, and the faith we are called to in him. If we attend to it, we may discern that the command to offer up Isaac, and his deliverance, was as near a representation of the death and resurrection of Jesus as could be.—Isaac, we find, is styled in a very emphatical manner, "*the only son of Abraham,*" that is, him to whom the power of every thing was to be given, who was to be his heir, for he had at that time another son, Ishmael, by Hagar, the Egyptian bondwoman. Isaac is likewise declared, by sacred authority to be the son whom Abraham loved. Jesus is styled the only son of God, him to whom all power is given, the heir of God, the son whom God loved, in whom he was well pleased. Abraham is commanded to offer up this only son, the son whom he loved.—God so loved the world, that he gave his only beloved son to be a ransom for it. Isaac was not to be offered up at Beersheba, though Abraham dwelt there, but is to be carried to a mountain in the land of Moriah, to be made a sacrifice, and there, in the fulness of time, Jesus, the great sacrifice, was offered up. Three days was Abraham travelling on this sad errand, and so long was Isaac under condemnation of death—Three days did our Saviour endure in the grave under the power of death—Isaac carried himself the wood he was to be sacrificed with—Jesus himself carried the cross on which he was sacrificed for us. God delivered Isaac from death—God raised up Jesus from the dead, and suffered not death to have dominion over him, and would not suffer his holy one to see corruption.—Isaac was led quietly to be made a sacrifice of—Jesus was brought as a lamb to the slaughter, and as a sheep before his shearer is dumb, so he opened not his mouth.—Isaac was to be made a sacrifice of, without any particular demerit of his own, in obedience to the will of God—Jesus, who was blameless, and who knew no sin, was made a sacrifice for sin, in obedience to the determined councils of God; we likewise find that God provided himself a lamb for a burnt offering on this occasion, and we are informed God provided and appointed the lamb Jesus to be

slain from the foundation of the world. Thus greatly alike are the circumstances attending the command given to offer Isaac as a sacrifice, and those attending the real sacrifice of Jesus Christ, our blessed Saviour. This made a very ingenious mason, one of our grand masters, declare as his opinion, which he has supported with great reason and propriety, that the primary or chief intention of God, in giving this command to Abraham, was to give him information by action, instead of words, in what manner salvation was to come to mankind, though the divine wisdom knew how so to order all the circumstances of this information, that it became a trial to Abraham, and made him a most illustrious example of those, who, in the fulness of time, were to be called to the same faith. It seems very natural, and highly probable, that Abraham was very desirous to know what this great and peculiar promise was, in which all nations should be blessed in his seed, and the more he advanced in life, when he without doubt saw and felt how little temporal blessings, even in their greatest fulness, could bestow true and solid happiness on man, he was the more solicitous to know this further blessing which was intended for mankind; and we can scarcely suppose, but that he most earnestly entreated God that he would be pleased, before he went hence, and was no more seen, to shew him his salvation which was to come. God opens the scheme of his dispensations by exact and regular steps, and the revelations follow one another gradually and in order. Abraham is first commanded to go into a land which should be shewed him, then that land to be possessed by his numerous posterity is exhibited to him, its distinct boundaries are afterwards marked out; he is next assured, while yet childless, that his posterity, to which so much was promised, should not be from an adopted son, but from one out of his own loins; he is then told that his son should be born of Sarah, which is followed by the formal execution of the covenants confirmed by the seal of circumcision; after all this, the birth of Isaac is predicted, who being born at the appointed time, Ishmael is ordered to be sent away to design with more certainty the other son's succession. Here we may see throughout, a gradual opening and fit preparation for some further revelation, which in pursuance of this regular scheme of progressive dispensations, could be no other than that of the redemption of mankind by the Messiah; the completion of the whole of God's economy, and the expla-

nation of his first and fundamental revelation, *that in Abraham should all the families of the earth be blessed.* Though Abraham did not indeed receive Isaac restored to life after a real dissolution, yet the son being in this action to represent Christ suffering death for the sins of the world, when the father brought him safe from mount Moriah after three days, during which time, he was in the state of condemnation for death, he plainly received him under the character of Christ's representative, as restored from the dead, for as his coming to the mount, and binding and laying on the altar, figured the sufferings and death of Christ, so his being taken from thence alive, as properly figured Christ's resurrection from the dead. With the greatest propriety, therefore, and elegance of speech, might Abraham be said to receive Isaac from the dead, in a parable, or in representation.

4*th.* *The second Grand Offering.*

The place that David was commanded to erect an altar on for an offering to the Lord, which the Almighty was pleased to accept, when he stopped the pestilence which then raged amongst his people, owing to his having imprudently numbered them, was the threshing floor of Arauna the Jebusite. This same threshing floor was the mount Moriah, the place where Abraham offered up his son; and it is probable that David concluded from his command of rearing an altar unto the Lord here, that this was the place which God had chosen to have his house built on, and accordingly we find that our noble grand master, king Solomon fixed it here. King David's friendship was one of the most noble in the world, a friendship worthy of every mason to imitate: a friendship which could inspire him with the generous confidence of trusting the secret of his divine designation to the kingdom, to that very man who was to be immediately affected by it; such friendship implies every thing that generosity and magnanimity can inspire, and that Jonathan was fully in this secret, appears clear from the sacred historian. A friendship superior to the rivalship of empire, needs no higher praise, nor fears no rival! It is true, Jonathan's unparalleled generosity gave him a noble claim to this confidence, and on the other hand, the unparalleled generosity of this confidence, exacted a suitable return, and found it, and was in truth almost sufficient to inspire it into a soul less noble and enlarged than that of Jonathan, but David's generosity was not confined to friendship,

it was no less eminent in enmity. There is not, perhaps, one instance of so unjust, so ungrateful, and so inveterate a persecution, as he suffered from Saul; this we know as masons, there is no example (but one) of such superiority over revenge, and so noble a remission of injuries throughout the whole compass of human history; to have his mortal enemy twice absolutely in his power, and not so much as suffer him to be slain; nay, not only his mortal enemy, but his only obstacle to empire, and yet not to suffer that obstacle to be removed! There is a united grandeur and goodness in this conduct, which ennobleth the character of David far beyond the ordinary idea of human excellence; and if in this conduct at least we may not, with strict propriety, both as masons and christians, call him a "*man after God's own heart*," give me leave to ask who ever was? A common man would, nay a great man might have thought, that the providence of God hath put his enemy in his power, and therefore the occasion was not to be lost. These, it is evident, were the sentiments of his followers; when Saul was found single, defenceless, and in all probability asleep in the cave, yet the highest injury all this could tempt to, was the cutting off Saul's skirt of his robe, and we find he was sorry even for that; not content with this, he soon after ran the greatest hazard of his life, to shew another instance of generosity, yet greater, if possible: he stole into Saul's camp in the dead of the night, with only one companion, found Saul again asleep, and unarmed: his companion begged only for leave to strike him, and was refused, and refused upon such noble principles, as no Heathen hero had an idea of! The early scenes of Scipio the elder's life, cannot fail to render him an object of admiration and esteem to all that honour true fortitude, and true patriotism; that particularly after the field Cannae, in which with a most glorious resolution, and heroic ardour of soul, he arrested the desperate councils of some of the young Roman nobility, who were deliberating about deserting their country, and with his drawn sword at their breasts, forced them into a solemn oath, to abide by it, and support it! Let us but briefly observe, that the persons thus influenced by Scipio, were young, noble, and sufficiently interested in the well-being of their country. Let us contemplate the noble character of David; behold him driven into exile by the joint ingratitude and injustice of his country and his prince, become the common refuge of the

distressed, the indebted, and discontented; and how did he employ all these? was it in the common way of gratifying their vices and his own revenge? Quite otherwise! his first care was to place his parents and his brethren safe under the protection of the king of Moab, and that was scarce over, when the distresses of his country called for his aid. Keilah was beseiged by the Philistines, the country was ravaged, and the threshing floors robbed, and Saul, intent upon vengeance, neglected every thing but the pursuit of David, whilst David, careless of his own safety, employed his power no otherwise than in influencing all those sour and exasperated spirits, who had no property, and consequently no interest in the well-being of their country, into one common care and concern for its safety, to the double danger of their own lives from the Philistines before them, and Saul behind! David's is a character which stands single in the accounts of the world, equally eminent and unrivalled; exclusive of his persoual accomplishments, such as wisdom, strength, beauty, swiftness and eloquence; his character is sufficiently distinguished by the noblest qualities, endowments and events. Exalted from an humble shepherd to a mighty monarch, without the least tincture of pride, disdain or envy; quite the contrary; remarkably humble in exaltation, or rather humbled by it; exalted unenvied, exalted himself, and equally exalting the state he ruled, raising it from contempt, poverty, and oppression, to wealth, dignity and sway! a man experienced in every vicissitude of fortune and life, and equal to them all; thoroughly tried in adversity and tempted by success, yet still superior! cruelly and unjustly persecuted, yet not to be provoked even to a just revenge! In the saddest and suddenest reverse of fortune, depressed by nothing but the remembrance of guilt, and in consequence of that, unhumbled to any thing but God! a noble example to every mason to meet upon the square, and part upon the level—to sum up all, a true believer and zealous adorer of God, teacher of his law and worship, and inspirer of his praise! a glorious example, a perpetual and inexhaustible fountain of true piety, a consummate and unequalled hero, a skilful and fortunate captain, a steady patriot, a wise ruler, a faithful, a generous and magnanimous friend, and what is yet rarer, a no less generous and magnanimous enemy, a true and upright mason, a true penitent, a divine musician, a sublime

poet, and inspired prophet: by birth a peasant, by merit a prince, in youth a hero, in manhood a monarch, in age a saint!

5th. *Jacob's Ladder*—Rdcinfranssetegootiep.

6th. *Two Men Travelling E. and W.*—Rpgtnomsnyroafgiaaop.

7th. *Harvest Field, &c. 2d D.*—There is no law that we know of now, concerning this rite, but only it was a long established custom, thus to act in transferring one man's right in any land to another. The reason of the custom seems to be, that it was a natural signification that he resigned his interest in the land, by giving him his shoe wherewith he used to walk in it; or it might signify that as the person pulled off or divested himself of his shoe, so he divested himself of that he was about to surrender. The Jews now give an handkerchief on any such like occasions.

8th. *Euclid with his petitioning brothers, &c.*—Rsnigreecsenvignteep.

9th. *Euclid meets them with his Wardens, &c. in open lodge.*—Reecsersedsedrenvig.

10th. *The Quarries of Tyre.*—Ioinkllisands.

11th. *The Forest of Labanon.*—Nutiuireiestlassorsdi.

12th. *Between Succoth and Zarthan.*

13th. *Ship returning from Opher, &c.*—Ihvrgldoyoitw, &c.

14th. *Timber Tugg &c.*—Hjitfotoeeylssacrvfsrfenoet.

15th. *Temple nearly finished.*—Hporsomsnyroafsegret.

16th. *And the angel of God which went before the camp of Israel, removed and went behind them; and the pillar of the cloud went from before their face and stood behind them*—which was to protect them from the Egyptians, who, by the intervention of this cloud, quite lost sight of the Israelites; and besides hindering the Egyptians from pursuing the Israelites so fast as to overtake them, there seems to have been another purpose answered by the change of the situation of the pillar of the cloud, viz. that the Egyptians in the darkness entered into the sea, which was divided for the Israelites, without knowing it, following them in the eagerness of their pursuit, by the ear only. For it is not probable, had they seen the sea dividing in the manner as represented, that they would be rash enough to follow them into it; but it was God's determination for wise purposes, that they should be drowned in the sea. This glorious deliverance of the Israelites may likewise confirm our hopes

f that more glorious deliverance of the whole world from he power of the apostate spirit, which God has promised o bring to pass in due time. We are yet, it is true, in a nore grievous bondage than the Israelites were, the bonlage of sin and corruption; but yet God's promise will be ccomplished, and we shall be brought out to the glorious ellowship of the sons of God: most assuredly that God, vho could deliver Israel by his servant Moses, against all he power of Egypt, can work more by his only begotten ion Jesus Christ, and deliver the world from all the evil the rince of darkness hath brought into it.

17th. *The Israelites sacrifice after their deliverance from Pharaoh.*

18th. *Then came Amelek, and fought with Israel in Rehidim.*—The Amalekites inhabited some parts of Arabia Perea, near Rephidim, where the Israelites had just been enamped, and lay between them and Canaan. They are supposed to have hated the Israelites, because of the birthright Jacob had taken from Esau; and to have made war ipon Israel, to hinder their settlement in Canaan, to which, ierhaps, they imagined their own pretensions to be as good is theirs; for they were the descendants of Esau, Jacob's lder brother. Here God again inculcated that great truth, hat all things are dependant on him; for can we suppose hat there was any thing of efficacy in Moses's holding up his hands, or letting them fall, to alter the success of the battle; but only, that God so ordered it, that he might shew hem that they gained not the battle by their own right iand, or the strength of their own arm. *And God said into Moses, write this for a memorial in a book, and rehearse it in the ears of Joshua; for I will utterly put out the remembrance of Amalek from under heaven.* Amalek being he first who drew a sword against Israel, unprovoked, and iaving attacked them so ungenerously, God pronounces his heavy doom upon them, to terrify others from the like nalice. Balaam also prophesied of their utter destruction. Accordingly they were partly destroyed by Saul—partly by David—and partly by the children of Simeon. This hreatning, God might denounce as foreseeing that there would be an irreconcileable enmity between the two nations, and that the Amalekites would perish in their obstinate hereditary opposition to the Israelites.

19th. *The Brazen Serpent.*—In hoc Signo Vinces.

The symbolical representations of which need not here ie fully repeated, as every brother who has been initiated

in the degree, immediately connected with the same, knows well its full import. Those Serpents were called fiery, because they raised great inflammations in the human body, with an unquenchable thirst, being also of a flame colour. Strabo has taken notice of serpents produced near the parts where the Israelites journeyed, which might be called fiery from their colour, and both he and Didorus were of opinion, that the bitings of these serpents were incurable. Bochart takes them to have been of that kind whose bite dries up the skin, and occasions a violent heat, by which the Hebrews called them fiery: their poison is more inflammatory in the hot months, as this was, being in the month of August. The same author shews that some species of them were flying serpents, and with which Arabia in particular is said to be infested. The healing virtue that accompanied the looking upon this image, was derived from God alone, who was pleased in this manner to display his power, to make the Israelites sensible, that those serpents were sent by him, and this seemingly inapt method of cure might convince them that they had no reason to fear any evil whatever, provided they did but make God their friend, whose power could provide so easy a remedy in all emergencies. To the same purpose our Saviour, in curing the man born blind, put clay upon his eyes, to shew that the cure was extraordinary and supernatural. Most who have treated upon this subject, observe a remarkable similitude between the virtue of this brazen serpent, erected on a pole, and that of Christ's death, and the same is taken notice of by Christ himself, 3d ch. John, 14th v. for as no one could imagine that the bare sight of a serpent imaged in brass, would cure the serpent's poison; so nothing is more true, however incredible it may appear at the time of the event, than that the most effectual means of propagating the Christian religion, and of drawing all nations to the faith and obedience of the gospel, and consequently of saving those who are sincere in that profession from the sting of death, and the power of the devil, that old serpent, was the lifting up of Christ upon the cross, and putting him to death. Our brother Moses was commanded to make this serpent of brass, that it might resemble a serpent of a flaming colour, and being very glittering, might be seen far and near. Naturalists observe, that this sight of the image of the beast, by which they were bitten, tended of itself rather to increase the disease, and fill them with

greater anguish by disturbing their imagination. If so, it was the more proper to convince the Israelites that their medicine came from God, who made that, whose aspect was hurtful, to be the means of their cure.

20th. *Joseph sold to the Ishmaelites.*

21st. *Soldiers crossing a River in Boats.—Some landed.*—Nnarnalatckatebtarwua.

22d. *Two Armies engage in a Field of standing Corn.*—Eesectdeafdlbr.

23d. *River Jordan.*—Uihetfeelonilbronmsnp, 42,000.

Some travellers mention the river Jordan as a stream of no considerable breadth or depth, and from their notions of it, it may be thought there needed not a miracle to have enabled the Israelites to get over it; others, that it is not navigably deep, nor above eight fathoms broad, nor (except by accident) heady. In answer to which, it is necessary to observe, that the sacred historians do constantly represent this *river not fordable*, except in some particular places, made so probably by art, that the countries on each side the water might have a communication. We find the spies who were sent by Joshua to Jericho, when they were pursued by the searchers, are not represented to have found any way to return to the camp but by the fords of Jordan. Not a man of the Moabites could pass this river; and thus we find the Gilealites entrapped the Ephraimites, they took the passages of the Jordan, and then the fugitives of Ephraim having no way to escape, fell into their hands, at which time 42,000 were slain. Elijah passed over Jordan with Elisha, near to the place where the Israelites entered Canaan, and Elisha repassed it when Elijah was taken from him; but a miracle was performed by both of them, in order to their getting over, which undoubtedly neither would have attempted, nor would God have enabled them to have performed, if they could have passed over the place without it. We have modern testimonies sufficient to refute any one who should imagine the Jordan to have been an inconsiderable stream, easily forded at any part of it. Sandys, in his travels, took a view of it, at a place, where, in length of time, the channel was landed up, and the flow of water nothing so great as it had been in former ages. Another famous traveller, Thevenot, went to or near the place where the Israelites passed over it, and describes it to be "half as deep and broad as the Seine at Paris, and very rapid," and according to Maundel, the river is hereabouts "twenty,

yards over, within its channel deeper than a man's height, and runs with a current that there is no swimming against it;" but whatever be the now state of the river Jordan, how obvious it is to observe that all the parts of our globe are liable to great alterations, and the course of rivers admit of many changes in the revolution of ages. Jordan was a much larger river than it now is, when the Israelites came into Canaan. In Pliny's time it filled a larger channel than it now runs in, and when Strabo was living, vessels of burthen were navigated in it. But Jordan overfloweth all its banks all the time of harvest, and the time of harvest was at the very time the Israelites entered Canaan. Maundel observes, that upon this flow of Jordan, the waters had anciently covered a large strand, and washed up to an outer bank about a furlong from the common channel. At this time there could be no passing it; therefore, the Israelites being at such a time able to get over it was very extraordinary, and it is no wonder that when the kings of the Amorites, on the west side of Jordan, and all the kings of the Canaanites by the sea, heard that the waters were dried up from before the Israelites, their hearts melted, as it were, and there was no spirit to animate them, because whatever might have been attempted when the river Jordan ran in its ordinary channel, the passage of the Israelites was at the time of a known and annual flood, when the waters flowed to a great height, and an attempt to get over them was, naturally speaking, impossible!

24th. *Every Brother worthy his Hire.*—Aighetnyp, 88.

25th. From the building of the temple of Jerusalem, to the Babylonian Captivity, 5, 22, 44, were dedicated to K— S—; and from thence to the coming of the Messiah, they were dedicated to Z—; and from that period to the final destruction of the same by Titus Vespassian, they were dedicated to S. J. B. But owing to the general confusion which took place under the reign of that prince, freemasony fell much to decay. Most 44 were entirely broken up, and those which did meet were too few in number to constitute a legal 4. At length it was agreed upon by several, 33 who were convened for that purpose, that a certain number should be deputed to wait on S. J. the E—, (who was then Bishop of Ephesus) and solicit the favour of his patronising the fraternity by taking on him the acting part of G. M.— S. J. the E. returned for answer "that although he was then advanced in years (being upwards of ninety)

yet having been in the early part of his life initiated into the society, and always having it much at heart, he would cheerly comply to their request." And from that time, down to the present day, 5, 22, 44, have been dedicated to the E— as well as the B—.

26th. *A man sitting on a hill, &c.*—Asnhmefpypatnlabulsigiir.

27th. Mntnignhiiglvntesrhoeeenladandasaa.

28th. Wlerfsepnoearveagrvgiewtacvet.

29th. *Solomon's temple with three doors.*—Tahornmnacoodcea.

30th. *K-S-and six*, 88,—Hesadnadhekelngienertngintert.

31st. *Ark of the Covenant going into the Temple.*

32d. *The Temple of Jerusalem quite finished.*

33d. *The third Grand Offering.*

The grand and solemn offering of king Solomon at the consecration and dedication of the temple to God's service, next claims our attention as masons. King Solomon supplicated the divine majesty to be propitious towards the prayers offered up in the temple of Jerusalem; for considering the circumstances of the Hebrew nation, that they were separated to be a peculiar people, free from all the idolatries which the whole world besides lay in; it was necessary their worship should be as much as possible performed together, and in one place; for as they were surrounded on all sides by idolatrous nations, and were but too much inclined in their minds to their idolatrous customs, had they worshipped in different places, as their inclinations led them, it could hardly otherwise be, but that they would one by one, or little and little, have fallen into most of the idolatries and superstition of the neighbouring nations, and joined them to the worship of the true God, which in a general worship together, and in one place only, was a bar to, and accordingly we find that when they came to be divided into two kingdoms, one of them fell into idolatry; Solomon therefore prayed that God would be most propitious to the prayers offered up in the temple, that the people might entertain this opinion, and so be the more strongly induced to come there to worship, and thereby be preserved from mixing indolatrous rites with their worship. The court behind that of the Israelites was made on purpose for the religious uncircumcised Gentiles, and we find that great numbers of Proselytes came from different nations to worship God at Jerusalem. It is likely such were

Naaman the Syrian, Nebuchadnezzar, Darius the Mede, Cyrus the Persian, and several others; for by the dispersion of the Jews among other nations, many Heathens were called to the acknowledgment of the only true God. By the prayers of Solomon, and by the sacrifices, whereby all the people supplicated and gave thanks to God, this house was set apart for God's worship and service. We cannot too much meditate on the noble prayers of Solomon to God; it is truly grand, and breathes a pure devotion. We find no gross ideas in it, but it is truly spiritual, agreeable to what our Saviour has declared, that *God is a spirit, and must be worshipped in spirit and in truth.* Solomon in his prayer addresses God as present every where, or filling the whole universe, and even far beyond (according to the weak notions we conceive of it) with his presence. These three grand offerings did then, and have ever since rendered the ground work of masonry holy.

R. A. 34th. *Moses and the burning bush.*—Oeuohlgonduryonpssm.

35th. *Moses and the Serpent.*—Iauosrofopulcrm.

36th. Actreitbodolondnurtw.

37th. "And in the fifth month, on the seventh day of the month, (which is the nineteenth year of king Nebuchadnezzar, king of Babylon) came Nebuzaradan, captain of the guard, a servant of the king of Babylon, unto Jerusalem. And he burnt the house of the Lord, and the king's house, and all the houses of Jerusalem, and every great man's house burnt he with fire." After it had stood four hundred years, as sir John Marsham computes, but Primate Usher makes account it was burnt four hundred and twenty-four years three months and eight days after it first began to be built by Solomon. And the most learned Jews, think that it stood four hundred and thirty years. Josephus stands amazed at this, that the second temple was burnt by the Romans, in this very month, and same day of the month; and that the Levites were in their desks singing the very same song in both destructions; which was this: *He shall bring upon them their own iniquity, and shall cut them off in their own wickedness: yea, the Lord our God shall cut them off.* Now those that fled to the king of Babylon, and put themselves under his protection, were eight hundred and thirty two persons. *But the captain of the guard left the poor of the land to be vine-dressers and husbandmen*—four hundred and sixty eight years after the be-

ginning of the reign of David; three hundred and eighty-eight years since the division of the ten tribes from Judah and Benjamin; and one hundred and thirty four years since the destruction of the ten tribes. "And as for the people that remained in the land of Judah, whom Nebuchadnezzar, king of Babylon, had left, even over them he made Gedaliah, the son of Ahikam, the son of Shephan, ruler. But it came to pass, in the seventh month, that Ishmael, the son of Nethaniah, the son of Elishama, of the seed royal, came, and ten men with him, and smote Gedaliah, that he died, and the Jews, and the Chaldees, that were with him at Mizpah. And all the people, both great and small, and the captains of the armies, arose and came to Egypt; for they were afraid of the Chaldees." This was contrary to the persuasions of Jeremiah, who pressed them to stay in the land, that it might not altogether lay uncultivated (seeing they were to be settled in it again, according to the word of the Lord by the prophet Isaiah) assuring them that they should be safe, if they went into Egypt, but they would not hearken. Thus this populous and fertile country was laid waste and desolate. Part of the people being carried captive to Babylon, part of them that were left in the land being slain with Gedaliah, the remainder flying into Egypt. So that it was left to be overrun with briars and thorns, and to be inhabited by wild beast. Only some of the neighbouring nations seem to have settled themselves in some parts of it; and from hence the Jews found much greater difficulty when they came to be restored, than if they had continued in their country, and cultivated it.—Atvtbgnueyiipc.

38th. *A prince in chains in a prison.*—Atvteddenyiipc.

39th. These two olive trees conveyed oil imperceptibly to supply the lamps. They signified that the priests and elders should continue till the time of the Messiah, according to Jacob's prophecy. The candlestick, a noble piece of workmanship, figured the temple service, and the whole polity of the Jewish constitution that depended on the restoration of the temple, for so Titus, to express the perfect subjection of Judea, carried this golden candlestick afterwards in triumph, as the proper emblem thereof. The two olive branches farther represent the two anointed ones, Joshua and Zerubbabel.

40th. A. M. *Plume of Feathers.*

41st. *Noah's Ark* floating.

42d. We find Noah as soon as he came out of the ark, offering a burnt offering to the Lord of every clean beast,

and of every clean fowl, that had been preserved in the ark with him. If we consider this as merely the action of Noah, instigated by his own fancy, it must appear strangely unaccountable that he should take those very beasts and slay them, which had been preserved with so much care, by God's own appointment in the ark. We must therefore conclude, that the sacrifice of living creatures was a thing that God had himself appointed, and was an indispensible duty, which Noah thought it was absolutely necessary for him to perform, though there were then so few creatures in the world. And upon inquiry we shall find (as masons in particular) not only Noah thinking this an indispensible duty, not to be omitted upon any account, but that all people and nations over the whole face of the earth, till Christ, the great sacrifice was offered, thought the same. As masons, but more especially as royal ark mariners, we well know that sacrifices were universal for many ages over all the regions of the known world; that the practice did not prevail from any dictate of reason is evident, because unprejudiced reason never could antecedently dictate, that the destroying the best of our fruits and creatures, could be an office acceptable to God, but quite the contrary. Also that it did not prevail from any demand of nature is undeniable; for no man will say we have any natural instinct, or appetite to gratify, in spilling the blood of an innocent, inoffensive creature upon the earth, or burning its body upon an altar. Nor could there be any temptation from appetite to do this in those ages, when the whole sacrifice was consumed by fire, or when, if it were not, yet men wholly abstained from flesh, as there is all the reason in the world to believe, that, at least, the religious part of them did for the first sixteen hundred years from the creation. Besides, sacrifices bore such a reference to what was afterwards in reality to take away sin, and they might so instinctively prepare the world to receive the revelation of it, when it should be more fully published, and lead men to it, that, as the New Testament assures us, that the first sacrifice in the world came of faith, that is, was made in obedience to some divine command; it is reasonable to conclude, that God having determined what should in the fulness of time, be the propitiation for the sins of the world; namely, Christ, who through his own blood obtained us eternal redemption, thought fit, from the very time that man became guilty of sin, to appoint the creatures to be offered

to represent the true offering, which was afterwards to be made for the sins of all men—Eetacvnntaeolislc.

R. C. 43d. M. P. *A bridge with a serpent on a pole.*—Rvldeotsedtencgeiip.

44th. K. T. *A man blowing a trumpet by the sea-side.*—Hsudfbohretraonoet.

45th. *Our Saviour and Peter, &c.*—Haoteteeeyrharslspet.

46th. *The pelican and her young ones.*—ne plus ultra.

SECOND PLATE,

WITH NINE COMPARTMENTS.

1st. R. A. *The light shineth in darkness.*—nisachrenco.

2d. R. A. *Zealous in a good cause.*—Witerhcahnot.

3d. R. A. *Trinity in unity.*—Heiterhcahnert.

4th. Cft. *Conspiracy of.*—Hffenetiet 88.

5th. Cft. Men love darkness rather than light, because their deeds are evil.

6th. Cft. *They knew him worthy of a better fate.*—Ontrieimhsaogig.

7th. R. A. Eastern monarch promoting holiness:—(see the lectures on the R. A.)

8th. Favourites of the Deity, and masonic patriarchs. This royal arch-hieroglyphick is of the utmost importance to the fraternity.

9th. S—T—A—N—D—F—A—S—T.

THIRD PLATE,

WITH NINE COMPARTMENTS.

1st. K. T. The ascension.—Our eternal election, he is gone to secure. (Learn the lectures of this degree.)

2d. Cft. K. S.—and the 12 R. 88—Outrenesonisfoyanlv.

3d. Cft. Epeihhtevcatsfrelwettwlmt.—Nerhfhimsertaretocasi.

4th. Cft. *Going E. W. N. and S.*—Nerhfefdyirpocasi.

5th. Cft. Ototeaevchfhum.—Euetesasnsissahdres.

6th. Cft. K. S. *in state, &c.*—Htiualnbret.

7th. Cft. *Prison.*—

8th. R. A. *Early at work.*—Idnrauersetedh.

9th. R. A. *Sanhedrim.*—Ruhtlgthiotgob.—(Learn the lectures of this degree.)

THE BANNERS OF THE TWELVE TRIBES EXPLAINED.

1st. Reuben is represented as a young man.—Jacob, in his blessing to his sons, expresses Reuben (as being his first born) to be the fruit of his prime and vigorous age, and the beginning of his manhood. The epithets bestowed on him, viz. the excellency of dignity, and the excellency of power, may refer in general to the prerogatives of the first born, which Reuben was to have enjoyed, had he not fallen from them. *"Unstable as water, thou shalt not excel, because thou wentest up to thy father's bed; then defiledst thou it: he went up to my couch."* The meaning of which is, that as water is prone to flow, and still tends downward to an inferior situation, so Reuben should fall from his preeminence, in being the eldest: and agreeable to this prediction, nothing great or excellent is recorded of this tribe throughout the scripture. In number and power it was inferior to the other tribes, and the superior authority was established, not in the tribe of Reuben, but Judah.

2d. and 3d. Simeon and Levi are represented by instruments of war. Simeon by a sword, and Levi a dagger. Here the dying patriarch testifies his abhorrence of the cruelty of Simeon and Levi, in the barbarous murder of the Shechemites, referring to the proposed match with their sister Dinah, whereby they trepanned the Shechemites into the snares of death. *Cursed be their anger, for it was fierce; and their wrath, for it was cruel: I will divide them in Jacob, and scatter them in Israel.* Jacob does not here curse Simeon and Levi, nor their posterity, but their boisterous passion; as much as to say: let it be abhored and appear execrable in the eyes of all the world. In respect to their being divided, the noble patriarch Jacob here prophecies, that those, who were associated in wickedness, should, by the influence of divine providence, be disjoined from one another in their posterity, lest by their vicinity to each other, they might have an opportunity, after the example of their fathers, to associate in wicked designs. And this exactly and fully came to pass; the tribe of Simeon having no separate inheritance by themselves, but living in the midst of the tribe of Judah; and some of them

re forced to seek an habitation in the mountain of Seir, l in the desart of Gedon. And as for the tribe of Levi, vas dispersed among the other tribes.

ıth. *Judah is represented by a lion couchant, under a crown l sceptre.*

Iudah thou art he whom the brethren shall praise, thy ıd shall be in the neck of thine enemies. *Thy father's 'dren shall bow down before thee.* This is to be under- od of Judah as a tribe, that it was to be more eminent n the rest, both for feats of war abroad, and for tempo- and spiritual blessings at home. The dignity of this ɔe was to be acknowledged above any of the rest. This s remarkably verified in God's chusing this tribe, and vid out of it, to settle the kingdom of Israel in his stock ever. But especially in the Messiah being born of this ɔe, whose kingdom is everlasting, and to whom every ɔe shall bow. *Judah is a lion's whelp; from the prey, Son, thou art gone up; he stooped down, he couched as a ı, and as an old lion; who shall rouse him up?* Jacob ɔ speaks as if he saw him returning in triumph with the ils of their enemies, alluding to lions, who, having gath- d their pray in the plains, return satiated to the moun- ns; we may observe here a gradation; for Judah is first npared to a lion's whelp, then to a grown lion, then to a ıess, which is more fierce and more invincible than a ı. And by this gradation, the beginning, increase, and full growth of the power of the tribe of Judah is ex- ssed. There were many valiant worthies of this tribe whom the prophecy was verified, as Othniel, David, and ɔve all Christ, called the lion of the tribe of Judah. sides, they distinguished themselves by their valour, as ribe; for Judah led the van in the army of the twelve ɔes; Judah was the first that dispossessed the Canaanites. e couching of the lion alludes to the manner of lions ıching down to rest in their dens, after they have devour- their pray, and [illegible]y denotes that the tribe of Judah ıuld dwell fearless, and at their ease, after their many tories. This was fulfilled in the days of Solomon. *He shed his garments in wine, and his clothes in the blood of pes.* Late travellers, who have been on the spot, testify, t the mountains about Jerusalem, [the lot of Judah] re particularly fitted for the cultivation of the vine; that re are many tokens still to be seen of the ancient vine- ds about Jerusalem and Hebron; and that there are

great quantities of grapes brought from thence to the markets of Jerusalem, and sent yearly to Egypt. They observe, too, that the mountains of this country abound with shrubs, and a delicate short grass, both which the cattle are more fond of, than of such plants as are common to fallow grounds and meadows, and that the milk of cattle fed here is far more rich and delicious, as their flesh is more sweet and nourishing.

5th. Zebulun is represented by a ship.—*Zebulun shall dwell at the haven of the sea: and he shall be for a haven of ships; and his border shall be in Zidon.*

Where Zibulun was to dwell, was meant over the lake of Tiberias, or sea of Galilee, to which the east border of the tribe extended. We may justly admire the exactness of this prophecy, that Jacob, two hundred years before the conquest of Canaan, should thus be able to describe the situation of the respective places, which were to be the lot of his posterity. Though Zebulun was younger than Issachar, yet Jacob gives him the blessing before him. His western border extended to the Mediterranean, where there were many commodious havens for shipping. His situation was such, that by means of his shipping, he might have easy and excellent traffic with Tidon.

6th. *Issachar, is represented by a strong Ass couching between two burdens.*

The Ass is a patient animal, and the proper symbol of labour; for in those countries it was principally employed in labour. This, therefore, denotes that Issachar's posterity would addict themselves to the quiet and retired business of tillage and husbandry; and, instead of being engaged in merchandize, and the active scenes of life, like their brethren, be lovers of peace and rest. To which the words of Moses extremely well agreed, *rejoice Zebulun in thy going out, and Issachar in thy tents.* The couching down between two burdens fitly marks the tame and indolent temper of this tribe, that would rather submit to the heaviest taxes and impositions, than engage in war, and lose their beloved quiet: just like an Ass, which, however strong, will go tamely crouching with a burden on either shoulder, and rather than shake it off, lie down under the double load.

7th. Dan is represented by a serpent biting the heels of a mounted horse. *Dan shall judge his people as one of the tribes of Israel.*—Here Jacob alludes to the name of Dan, which signifies judging. The meaning of which seems to

be, that though Dan was the son of a concubine, and so inferior to his brothers before mentioned, yet his posterity should be governed by a head of their own tribe, as the other tribes of Israel were. And what Jacob here says of Dan is applicable, by analogy, to all his other sons by concubines. *Dan shall be a serpent by the way; an adder in the path, that biteth the horse-heels, so that his rider shall fall backward.* By which is signified, that the tribe of Dan was to be remarkable for stratagems of war, defeating their enemies more by policy than open force, like those serpents that lie in the roads, and unexpectedly bite horses heels and make them throw their riders. Instances of their policy, we have in several places of scripture: Sampson's dealing against the Philistines, &c. Although the house of Israel stands recorded for a wilful and disobedient people, whose heart was not right with their God, yet it is the peculiar infamy of the house of Dan, to be the ringleaders in idolatry, the first who erected publicly a molten image in the land of promise, and by their example and perseverance in this iniquity, infected all the tribes of Israel. This idolatry began soon after the days of Joshua, and continued until the day of the captivity of the land.

8th. *Gad is represented by a troop of horsemen.—Gad, a troop shall overcome him; but he shall overcome at the last.*

Gad signifies a troop, and in allusion to the name, Jacob fortells, that this tribe should have many enemies to struggle with, who should some times get the better of them; but that in time they should, by the divine aid, prove victorious over all opposition; which accordingly was verified: for this tribe, inheriting a frontier country beyond Jordan, was at first much exposed to the incursions of the neighbouring people, particularly the Ammonites, but at length Jephtha, the Gileadite, subdued those Ammonites, &c. &c. &c. [See further this period of Masonic History.]

9th. *Asher is represented by a rich tree.—Out of Asher his bread shall be fat, and he shall yield royal dainties.*

Asher's tribe is here promised a plentiful tract, abounding not only with all provisions of human life, but some parts of it, viz. Carmel, producing the choicest fruits, fit to be served up to the table of kings: And such a tract of country accordingly afterwards fell to the tribe of Asher.

10th. *Naphtali is represented by a hind let loose.*

Naphtali is a hind let loose: he giveth goodly words, which denote this tribe of a free spirit, and lovers of liberty; and

a fruitful tribe; for from four sons, which Naphtali brought with him into Egypt, grew, in the space of two hundred and fifteen years, to upwards of fifty thousand. And likewise in the fruitfulness of their territory, which was in upper Galilee; a country celebrated for its pleasant and fruitful soil. This perfectly agrees with Moses's benediction of this tribe, *O Naphtali, satisfied with favour, and full with the blessing of the Lord, &c.*

11th. *Joseph, is represented by luxuriant branches spreading over a wall.*

Joseph, of whom came two tribes, is compared to a fruitful bough growing on a well-watered soil, and shooting forth two luxuriant stems, or branches. The prodigious increase and multiplication of these two tribes fulfilled the prediction in this sense. *The Archers have sorely grieved him, and shot at him, and hated him.* This alludes to Joseph's brethren, who persecuted him, his mistress who tempted him, and falsely accused him, and his master who put him in prison. *But his bow abode in strength, and the arms of his hand were made strong, by the hands of the mighty God of Jacob; from thence is the shepherd, the stone of Israel.* As Joseph's enemies are considered under the notion of Archers, so, in pursuance of the same metaphor, he is considered as armed also with a bow, not to annoy, but to defend himself. And this bow of his abode in strength, or proved firm, *i. e.* he sustained all their malicious efforts, by his faith in God, with unbroken fortitude and resolution, like a tough bow, which though long employed in battle, neither breaks, nor becomes more flexible.

12th. *Benjamin is represented by a ravenous wolf.*

Benjamin shall ravin as a wolf; in the morning he shall devour the prey, and at night he shall divide the spoil. We may here observe, that though Benjamin, as being the youngest, was the darling of Jacob, yet he gives him no peculiar blessings, but merely describes him as of a fierce and warlike disposition. A plain proof this, that the patriarch was actuated by a higher spirit than his own. We see no parental partiality appearing; he seems to speak through the whole as not of his own, but as it was given unto him. The tribe of Benjamin answered exactly to this character, for it alone maintained a war with the other tribes, in which they overcame them in two battles, though they were sixteen to one against them, to which may be added the exploits of Ehud and Saul, both of the tribe of Benjamin.

But there is a remarkable particular foretold here of this tribe, which deserves to be considered, viz. that they should continue to the very last times of the Jewish state. For since the natural morning and night cannot possibly be understood here, what other can we suppose intended but the morning and night of the Jewish state, when this state is the subject of all the prophecy? And here is a promise of a longer continuance to Benjamin than the other tribes, and this was exactly fulfilled. For, upon the division after Solomon's death, the tribe of Benjamin adhered to Judah, and formed one people, under Judah as their head, and so they two run the same fortune, and continued both in being till Shiloh came, long after the other tribes were no more a people.

Rock of Horeb.

The description of this rock, as given by the learned Dr. Shaw, is as follows:—"After we had descended with no small difficulty down the western side of this mountain, we came into the other plain that is formed by it; here we still see that extraordinary antiquity, the rock of Meribah, which hath continued down to this day, without the least injury from time or accidents: it is a block of granite marble, about four yards square, lying tottering, as it were, and loose in the middle of the valley, and seems to have formerly belonged to mount Sinai, which hangs in a variety of precipices all over the plain. The waters which gushed out, and the stream which flowed, have hollowed across one corner of this rock a channel about two inches deep, and twenty wide, appearing to be crustrated all over like the inside of a tea kettle that has been long in use. Besides several mossy productions that are still preserved by the dew, we see all over this channel a great number of holes, some of them four or five inches deep, and one or two in diameter, the lively and demonstrable tokens of their having been formerly so many fountains. It likewise may be further observed, that art or chance could by no means be concerned in the contrivance; for every circumstance points out to us a miracle, and in the same manner with the rent in the rock of mount Calvary, at Jerusalem, which never fails to produce a religious surprise in all who see it." The account which Dr. Pococke gives of it is this:—"Here they shew the rock which they say Moses struck, and the waters flowed out, when God told him he would stand before him upon the rock of Horeb, which was afterwards called

Massah and Meribah; it is on the foot of mount Serick, and is a red granite stone, fifteen feet long, ten wide, and about twelve high: on both sides of it, toward the south end, and at the top of the stone, for about the breadth of eight inches, it it discoloured, as by the running of water, and all down this part, on both sides, and at the top, are sorts of openings or mouths, some of which resemble the lion's mouths, that are sometimes cut in stone spouts, but appear not to be the work of a tool. There are about twelve on each side, and within every one is an horizontal crack, and in some also a crack perpendicular down. There is also a crack from one of the mouths next the hill, that extends two or three feet towards the north, and all round the south end. The Arabs call this stone the stone of Moses." To this may be added that the face of the country and the names of the places to this day, which the Israelites passed through, in their departure from Egypt to Canaan, bear a farther witness to what our brother Moses relates; for travellers take notice that in going the roundabout way from Egypt to Canaan, through the wilderness of Etham, to the wilderness of the Red Sea, that there is on the right hand of the road, near mid-way between Cairo and the Red Sea, a long narrow valley, between two rugged chains of mountains, to get into which the traveller must turn out of the common road, and which is to this day called by the Arab inhabitants of the country *Tiah beni Israel*, or the road of the children of Israel; and when the traveller comes into this road, he finds himself pent in on both sides by impassable mountains, and fronted at the end of it by the Red Sea; so that in this situation well might Pharoah say, "*they are entangled in the land, the wilderness has shut them in.*" And what fully shews that this was the place from which the Israelites escaped by passing the Red Sea, is, that the mountain, which borders on the sea, at the end of this ridge of mountains, is known to this day by the name of *Jibbel at takah*, or the Mountain of Deliverance; and those springs of water which run over against this mountain, on the opposite shore of the sea, and near which springs it is natural to think the Israelites must have landed, is known also to this day by the name of the fountains of Moses. And is it possible to account for all these names being given to all these places in a country, of which the Israelites were never the masters, if these matters of fact, as they are thus related, had never happened?

MASONIC UNITY.

[In the preceding part of this work,* it was remarked that the odious distinction which had for so many years been kept up by the advocates for ancient and modern masonry, and like the feuds between the houses of York and Lancaster,† conducted with little less of fury, had at length (to use the language of the appeased combatants) happily subsided. Every honest and zealous mason must, we think, experience much satisfaction at the termination of this unnatural quarrel, because the true interest of masonry cannot be separated; the object and end is the same, nothing short of the diffusion of "heaven-born charity." 'Tis ours and theirs to strive who best can act his part, or who can render himself most serviceable in performing the pleasing task of wiping the tear from the eye of sorrow, and who most contributes to make the widow's heart leap for joy.

It will be found on a perusal of the following pages, that our brethren of South Carolina claim the merit of setting this praiseworthy example, a similar union to that we are about to record, having taken place in that state, as early as the year 5808.‡ We are not prepared to risk an opinion as to the result of the junction of these heretofore wrathful and contending parties, but we may be permitted to hope it may conduce to the farther diffusion of a system, which, next to the propagation of the pure Gospel of Jesus Christ, is best calculated to harmonize the turbulent spirit of that heterogeneous creature, man; and ameliorate the sorrowful condition of the human family at large. It must also create a source of pleasing reflection to those calling themselves "masons according to the old institutions," or, if they please, "Ancient York Masons," to find that in effecting this union, it has been done without any sacrifice of principle, not one point for which they have uniformly contended, has been relinquished, no in-

* See note to page 48.

† Might we not bring our comparison nearer to our own doors.

‡ We are inclined to withhold this honour from our Carolinian brethren, inasmuch as if our information be correct, a very similar union took place at a much earlier period in the state of Massachusetts, which was succeeded by a general union in the British provinces of Nova Scotia and Lower Canada, under the auspices of Prince Edward, who thereby became general grand master of both orders.

novation, no attempts at removing the ancient land-mark, no, not a "hair's breadth."

It should rather seem, that our wandering brethren who have been innocently led astray by designing men at the first, have, like the repentant prodigal, (this remark is not intended to convey censure) returned to the hospitable old mansion of their brethren, and like him have been again received with the fraternal salute of friendship under the paternal roof.

Long, very long, may the happy effects of this union be experienced; may peace preside, and good will ever pervade the solemn assemblies of the united brethren throughout the world. —So mote it be.

I have thought it expedient to preface the grand ceremony which was performed at the union in the city of London, in the year 5813, by a very brief abstract of the proceedings in the grand lodge of South Carolina, which arose out of that measure at their quarterly communication held in the following year. COMPILER.]

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Abstract of the proceedings relative to the union of Free Masons in South Carolina, and likewise of the union of Free Masons in England, Ireland and Scotland, by which events, the Masonic Fraternity throughout the world, have been cemented into one happy family.

EXTRACT FROM MINUTES, 24TH JUNE, 5814.

AT a quarterly communication of the grand lodge of South Carolina, held at the grand lodge room, on Friday evening, the 24th June, 5814—

PRESENT, R. W. Thomas W. Bacot, grand master, &c. and the representatives and proxies of fourteen lodges.

The grand lodge was opened in ample form, and the minutes of the last quarterly communication were read and confirmed.

The R. W. grand master then addressed the grand lodge as follows:

Brethren—It is with heartfelt pleasure I now communicate to you the agreeable intelligence I have received, of an union having taken place between the two grand lodges of free masons in England, to wit: "the body of free and accepted masons of England, according to the old institutions," under his royal highness, the duke of Kent, successor of the duke of Athol;—And the "society of free and

cepted masons, under the constitution of England," un-
r his royal highness Prince Augustus Frederick, duke
Sussex, successor of the Prince Regent, and that one
and lodge had been formed under the title of "the United
and lodge of ancient free masons of England"—which
as afterwards regularly constituted and consecrated, with
eat solemnity, on St John's day, 27th December, 5813.
"I congratulate the grand lodge on this happy and in-
resting event, which re-establishes free masonry upon its
re and original principles of universal philanthropy; and
l particularly gratified to observe in its commencement,
ogress and conclusion, an almost exact coincidence with
e proceedings which took place at the formation of the
ion, between the two grand lodges of free masons in this
ate, which eventuated in the establishment of this R. W.
and lodge."
The grand master then stated the substance of the com-
nication which had been received from England, with a
etch or outline of the articles of union—
Whereupon the following resolutions, were unanimously
reed to:
"*Resolved*, That the grand lodge receive with much plea-
re and satisfaction, the communication made to them by
r R. W. grand master, of an union having taken place
tween the two grand lodges in England, in manner and
m nearly similar to the union of the two grand lodges in
s state, and that the union had received the approbation
d concurrence of the grand lodges of Scotland and Ire-
d.
"*Resolved*, That a committee be appointed to take this im-
rtant communication into consideration, and to report
reon, at as early a day as possible; and, that as soon
this committee shall be ready to report, the R. W. grand
ster be requested to call an extra meeting of the grand
lge, for the special purpose of taking the same into
sideration.

EXTRACT FROM MINUTES, AUGUST 26TH, 5814.

At a special meeting of the grand lodge of South Caro-
a, held at the grand lodge room, on Friday evening,
th of August, 5814—
PRESENT, R. W. Thomas W. Bacot, grand master, &c.
l the representatives and proxies of thirteen lodges.

The grand lodge was opened in ample form, and the minutes of the last quarterly communication were read.

The R. W. grand master, as chairman of the committee appointed at the last meeting, to take into consideration, and to report on the communication from the united grand lodge of England, respecting the union formed and solemnized by the two former grand lodges, in that country, made a report which received the unanimous approbation of the grand lodge, and was ordered to be inserted on the minutes.

On motion, *resolved*, That the committee be directed to have their report published, together with such part of the documents accompanying it as they may see proper, agreeably to their recommendation.

Resolved, That the corresponding grand secretary do address a letter to each of the grand lodges in the United States, congratulating them on the happy re-union of the craft which has taken place in Europe, and in this country,* and forward to each a copy of these proceedings when the same shall be published; and also, that he transmit copies of the same to the foreign grand lodges, particularly those of England, Ireland and Scotland.

Resolved, That the thanks of the grand lodge be presented to the committee for their enlightened and able report.

I certify the foregoing to be extracts from the minutes of the grand lodge of South Carolina.

J. H. MITCHELL, G. S.

Charleston, August 26th, 5814.

REPORT.

The committee to whom was referred the communication from the united grand lodge in England, relative to the very important union which has taken place between the two grand lodges in that country, beg leave to report:

That the union which has taken place between the two grand lodges in England, and which has reconciled the masonic family, into one indissoluble band of brothers,

* A copy of these proceedings was received by the grand lodge of Maryland, but as modern masonry has never been practised in that state, the communication was merely deposited among the archives of the grand lodge.

has afforded the most heartfelt satisfaction to the committee, as it will to every free mason, throughout the world, who is capable of rejoicing in the prosperity of the order. The pleasure which this union affords us, arises from two causes; first, because it brings our excellent institution back to its primitive purity, and original principles; and, secondly, because in this great work of benevolence and brotherly love, the fraternity, in South Carolina, set the laudable example to the masonic world, in shewing the necessity, the practicability, the beauty of an union, by uniting the two grand lodges in this jurisdiction, on the 5th September, 5808.

The prosperity, as well as the beauty of masonic union, is evident to every one who will take the trouble to reflect seriously and impartially on the subject. When we take a review of the history of free masonry, from the remotest period of the institution, of which we have any record, down to the present day, we find that the object in all ages has been the same. In every nation, and in every clime, the same beneficent principles have been cherished, and the same affections cultivated. Wherever branches of the society existed, free masonry was viewed as an *unit*. The craft was neither swayed by party feelings, nor influenced by local considerations, and every thing breathed universal "peace and good will towards men." This happy state of the society continued until the year 1738, when a schism took place among the fraternity in England, which extending its baneful influence to the United States, in the year 1787, a separation took place in this state, in the same manner, and upon the same principles as had already been done in the mother grand lodge in England. It is deemed to be unnecessary here, to go into a history of these schisms, and of the reasons which have been produced in defence of the secession, as there are many works on that subject, which have been published, and which are, or may be in the hands of every member of the craft. But we may affirm, that these dissentions among the fraternity, were a source of infinite mortification and regret to every brother who felt a vital interest in the prosperity of the order, and in the happiness of its members. For by this disunion, the very fundamental principles of the institution were destroyed; brother was arrayed against brother, and lodge against lodge.

Union is the foundation of the mystic order, and without union the fabric must fall to the ground. The great object which is purposed to be attained by the institution, will be frustrated, unless the principles of the society become universal; and to become universal, there must be a unity of design, and a corresponding unity of action, pervading the great mystic family, throughout the two hemispheres.

It is unquestionable, that the fundamental principles of the society are the same in every country, in which a branch of it is established, otherwise a man might be a free mason in one country, and not in another, which would not only be a dereliction of principles, but the unity and universality of the society would be frustrated, and its usefulness destroyed.—If, what is called free masonry in Europe, is not free masonry in America, and through all the world, then it may be questioned whether it be a branch of that universal society, known in all nations from the remotest day, and which possesses a language peculiar to itself; which renders the Frenchman intelligible to the Briton, and the Prussian to the Algerine, and all of them to each other, and to us. By this universal language, the great mystic family, wheresoever disposed, find a people with whom they can hold converse, to whom they can make their wants and their misfortunes known, and who are bound by the immutable laws of their order, to afford them both comfort and support. But if the society should be divided by party, or be split into sects; if one should say "I am of Paul, and another, I am of Apollos," or if it should be frittered away by fantastic distinctions, or ridiculous prejudices, its "*wisdom, strength and beauty*" would be destroyed, and "*faith, hope and charity,*" would become as "sounding brass, or a tinkling cymbal."

From this view of the subject, it is evident that our society, to be useful, must every where be governed by the same principles, influenced by the same motives, directed to the same object, and be accessible to the whole brotherhood, wheresoever dispersed, and this we find was actually the case, until the unhappy differences, already alluded to, took their rise in the mother lodge. But the difference which separated the fraternity was so trifling, so utterly beneath the dignity of an intelligent being, that it was long a source of wonder, that its folly had not been overcome, and its abettors put to confusion.

The rancorous animosity which existed between the less intelligent part of the different bodies, in the state, has been aptly compared to a dispute about the necessity, propriety and usefulness of "putting the glove first on the left hand instead of the right." For, indeed, the sum total of the dispute amounted to no more than this. And however its importance might interest the less intelligent, but equally zealous brother, and afford a just subject of amusement and ridicule, to those who were not free masons, it is too contemptible to be supported and defended by the sober judgment of any enlightened member of the craft, who loved his fellow creatures, and revered the true and primitive principles of our excellent institution. The well informed part of the brotherhood, regretted these divisions among the fraternity, for men of intelligence laughed at our pretensions to "brotherly love," while we were quarreling among ourselves, and despised that "charity," which forbid any intercourse or communion with our fellow men.

The evil, perhaps, was to be traced to the indiscriminate initiations, and relaxed discipline, in many lodges in every part of the world; by which means the grand and beneficent principles of the institution, have oftentimes been forgotten or were sought for amidst the outward ornaments and badges of the order. The intelligent part of the fraternity in this state, had long been employed in preparing the minds of their brethren, for reverting to the ancient and primitive unity of the craft, and frequently called their attention to the propriety of uniting the great mystic family throughout the world, in bonds of universal charity and brotherly love. Many conferences had been held between the divided family, and many arrangements were made and abandoned. All admitted the necessity of the measure, but all could not agree about the means which would be most likely to be generally acceptable and agreeable to the fraternity at large. After a lapse of many years, the subject was again brought officially before the two grand lodges, holding jurisdiction in this state, and it was received in both, with that pleasure which the virtuous and the good ever feel at reconciling the differences which arise among brethren, and at the opportunity of healing those wounds which should never have been inflicted.

All was harmony! all was joy! not a dissenting voice was heard! Peace, with her silver wings, hovered over these fraternal meetings, and every member in each grand

lodge, felt his heart influenced by the benignant principles of his order.

All minor considerations were forgotten in the importance of the object to be attained, and all local prejudices and discordant feelings were abandoned, for that pure and holy delight, which a union of brethren in love and charity, must always excite in the heart of every honest human being.

Having taken this rapid sketch of the necessity of union in the masonic family, we beg leave, respectfully, to recommend to the right worshipful grand lodge, the propriety of annexing to this report, the articles of union between the two grand lodges in this state, and the proceedings had thereon; and likewise, so much of the report of the union, which has recently, so happily been effected in England, as shall be deemed necessary; and that the same be published for the information of the craft in the United States. And further, that the corresponding grand secretary shall congratulate the grand lodges in this country, upon the happy union of the whole masonic family throughout the world; and particularly, that this great and happy event has been effected without the smallest dereliction of principle.

T. W. BACOT, G. M. Chairman of the Committee.

[Here follows the articles of union, as adopted by the two grand lodges of South Carolina, but as the same principles are acknowledged to be recognized in the general union in England, &c. &c. we pass on to record that important event.

COMPILER.]

EXTRACT FROM THE COMMUNICATION FROM ENGLAND, BEFORE REFERRED TO.

(COPY.) *London, March* 16, 1814.

R. W. BROTHER,

DEAR SIR,

I avail myself of this opportunity to forward you the details on the union of the masons in England, under sanction of his royal highness the duke of Sussex: a circumstance that will doubtless be received with satisfaction and delight by the whole communion of masons, throughout the globe.

I am prevented, for want of time, from enlarging, but shall be most happy to be favoured by you, or the corres-

ponding officer of your grand lodge, with every masonic communication.

Believe me, dear Sir, very faithfully,
Your obedient servant and brother,
EDWARD HARPER, G. S.

JERVIS H. STEPHENS, Esq. Deputy Grand Master, of the Grand Lodge of South Carolina, Charleston.

Articles of union between the tow Grand Lodges of free-masons of England.

IN THE NAME OF GOD, AMEN.

The most worshipful his royal highness Prince Edward, Duke of Kent and Strathearn, Earl of Dublin, Knight Companion of the most Noble Order of the Garter and of the most illustrious Order of Saint Patrick, Field Marshal of His Majesty's forces, Governor of Gibraltar, Colonel of the first or Royal-Scotts Regiment of Foot, and Grand Master of Free and Accepted Masons of England, according to the old institutions; the right worshipful Thomas Harper, Deputy Grand Master; the right worshipful James Perry, Past Deputy Grand Master; and the right worshipful James Agar, Past Deputy Grand Master, of the same Fraternity: for themselves and on behalf of the Grand Lodge of free masons of England, according to the old institutions: being thereto duly constituted and empowered:—on the one part—and

The most worshipful his royal highness Prince Augustus Frederick, Duke of Sussex, Earl of Inverness, Baron Arklow, Knight Companion of the Most Noble Order of the Garter, and Grand Master of the Society of Free and Accepted Masons under the constitution of England; the right worshipful Waller Rodwell Wright, Provincial Grand Master of masons in the Ionian Isles; the right worshipful Arthur Tegart, Past Grand Warden; and the right worshipful James Deans, Past Grand Warden, of the same fraternity: for themselves and on behalf of the Grand Lodge of the society of free masons under the constitution of England: being thereto duly constituted and empowered:—on the other part,

Have agreed as follows:—

1st. There shall be, from and after the day of the festival of Saint John the Evangelist next ensuing, a full, per-

fect, and perpetual union, of and between the two fraternities of free and accepted masons of England above described; so as that in all time hereafter they shall form and constitute but one brotherhood, and that the said community shall be represented in one Grand Lodge, to be solemnly formed, constituted, and held, on the said day of the festival of Saint John the Evangelist next ensuing, and from thence forward for ever.

II. It is declared and pronounced, that pure ancient masonry consists of three degrees, and no more; *viz.* those of the entered apprentice, the fellow craft, and the master mason, including the supreme order of the Holy Royal Arch. But this article is not intended to prevent any lodge or chapter from holding a meeting in any of the degrees of the orders of chivalry, according to the constitutions of the said orders.

III. There shall be the most perfect unity of obligation, of discipline, of working the lodges, of making, passing and raising, instructing and clothing brothers; so that but one pure unsullied system, according to the genuine landmarks, laws, and traditions of the craft, shall be maintained, upheld and practised, throughout the masonic world, from the day and date of the said union until time shall be no more.

IV. To prevent all controversy or dispute as to the genuine and pure obligations, forms, rules and ancient traditions of masonry; and further, to unite and bind the whole fraternity of masons in one indissoluble bond, it is agreed, that the obligations and forms that have, from time immemorial, been established, used, and practised, in the craft, shall be recognised, accepted, and taken, by the members of both fraternities, as the pure and genuine obligations and forms by which the incorporated grand lodge of England, and its dependent lodges in every part of the world, shall be bound, and for the purpose of receiving and communicating due light and settling this uniformity of regulation and instruction, (and particularly in matters which can neither be expressed nor described in writing) it is further agreed, that brotherly application be made to the grand lodges of Scotland and Ireland, to authorise, delegate and appoint, any two or more of their enlightened members, to be present at the grand assembly on the solemn occasion, of uniting the said fraternities; and that the respective grand masters, grand officers, masters, past masters, wardens and brothers,

then and there present, shall solemny engage to abide by the true forms and obligations (particularly in matters which can neither be described nor written) in the presence of the said members of the grand lodges of Scotland and Ireland, that it may be declared, recognised, and known, that they all are bound by the same solemn pledge, and work under the same law.

V. For the purpose of establishing and securing this perfect uniformity in all the warranted lodges, and also to prepare for this grand assembly, and to place all the members of both fraternities on the level of equality on the day of re-union, it is agreed that as soon as these presents shall have received the sanction of the respective grand lodges, the two grand masters shall appoint each nine worthy and expert master masons or past masters, of their respective fraternities, with warrant and instructions to meet together at some convenient central place in London, when each party having opened, in a separate apartment, a just and perfect lodge, agreeably to their peculiar regulations, they shall give and receive mutually and reciprocally the obligations of both fraternities, deciding by lot which shall take priority in giving and receiving the same; and being thus all duly and equally enlightened in both forms, they shall be empowered and directed, either to hold a lodge under the warrant or dispensation to be entrusted to them, and to be entitled the Lodge of Reconciliation, or to visit the several lodges holding under both the grand lodges, for the purpose of obligating, instructing and perfecting the master, past masters, wardens, and members, in both the forms, and to make a return to the grand secretaries of both the grand lodges, of the names of those whom they shall have thus enlightened. And the said grand secretaries shall be empowered to enrol the names of all the members thus re-made in the register of both the grand lodges, without fee or reward, it being ordered that no person shall be thus obligated and registered, whom the master and wardens of his lodge shall not certify by writing under their hands, that he is free on the books of his particular lodge. Thus on the day of the assembly of both fraternities, the grand officers, masters, past masters, and wardens, who are alone to be present, shall all have taken the obligation by which each is bound, and be prepared, to make their solemn engagement, that they will thereafter abide by that which shall be recognised

and declared to be the true and universally accepted obligation of the master mason.

VI. As soon as the grand masters, grand officers and members, of the two present grand lodges, shall, on the day of their re-union, have made the solemn declaration in the presence of the deputation of grand or enlightened masons, from Scotland and Ireland, to abide and act by the universally recognised obligation of master mason, the members shall forthwith proceed to the election of a grand master for the year ensuing; and to prevent delay, the brother so elected, shall forthwith be obligated, *pro tempore*, that the grand lodge may be formed. The said grand master shall then nominate and appoint his deputy grand master, together with a senior and junior grand warden, grand secretary, or secretaries, grand treasurer, grand chaplain, grand sword bearer, grand pursuivant, and grand tyler, who shall be duly obligated and placed; and the grand incorporated lodge shall then be opened in ample form, under the stile and title of the UNITED GRAND LODGE OF ANCIENT FREE MASONS OF ENGLAND.

The grand officers who held the several offices before (unless such of them as may be re-appointed) shall take their places, as past grand officers in the respective degrees which they held before; and in case either, or both of the present grand secretaries, pursuivants, and tylers, should not be re-appointed to their former situations, then annuities shall be paid to them during their respective lives out of the grand fund.

VII. The United Grand Lodge of Ancient Free Masons of England, shall be composed, except on days of festival, in the following manner: as a just and perfect representative of the whole masonic fraternity of England; that is to say: of

The grand master, past grand masters, deputy grand masters, past deputy grand masters, grand wardens, provincial grand masters, past grand wardens, past provincial grand masters, grand chaplain, grand treasurer, joint grand secretary, or grand secretary, if there be only one, grand sword bearer, twelve grand stewards, to be delegated by the steward's lodge, from among their members existing at the union; it being understood and agreed that, from and after the union, an annual appointment shall be made of the stewards if necessary. The actual masters and wardens of all warranted lodges, past masters

of lodges, who have regularly served and passed the chair before the day of union, and who have continued without secession regular contributing members of a warranted lodge. It being understood that of all masters who, from and after the day of the said union, shall regularly pass the chair of their respective lodges, but one at a time, to be delegated by his lodge, shall have a right to sit and vote in the said grand lodge; so that after the decease of all the regular past masters of any regular lodge, who had attained that distinction at the time of the union, the representation of such lodge shall be by its actual master, wardens, and one past master only.

And all grand officers in the said respective grand lodges shall retain and hold their rank and privileges in the United Grand Lodge, as past grand officers, including the present provincial grand masters, the grand treasurers, grand secretaries, and grand chaplains, in their several degrees, according to the seniority of their respective appointments; and where such appointment shall have been contemporaneous, the seniority shall be determined by lot. In all other respects the above shall be the general order of precedence in all time to come, with this express provision, that no provincial grand master, hereafter to be appointed, shall be entitled to a seat in the grand lodge, after he shall have retired from such situation, unless he shall have discharged the duties thereof for full five years.

VIII. The representatives of the several lodges shall sit under their respective banners, according to seniority. The two first lodges under each grand lodge to draw a lot in the first place for priority; and to which of the two the lot No. 1, shall fall, the other to rank as No. 2; and all the other lodges shall fall in alternately, that is, the lodge which is No. 2, of the fraternity, whose lot it shall be to draw No. 1, shall rank as No. 3, in the United Grand Lodge, and the other No. 2, shall rank as No. 4, and so on alternately through all the numbers respectively. And this shall forever after be the order and rank of the lodges in the grand lodge, and in grand processions, for which a plan and drawing shall be prepared previous to the union. On the renewal of any of the lodges now dormant, they shall take rank after all the lodges existing at the union, notwithstanding the numbers in which they may now stand on the respective rolls.

IX. The United Grand Lodge being now constituted, the first proceeding after solemn prayer, shall be to read and

proclaim the act of union, as previously executed and sealed with the great seals of the two grand lodges; after which the same shall be solemnly accepted by the members present. A day shall then be appointed for the installation of the grand master and other grand officers with due solemnity; upon which occasion the grand master shall in open lodge, with his own hand, affix the new great seal to the said instrument, which shall be deposited in the archives of the United Grand Lodge, and be the bond of union among the masons of the grand lodge of England, and the lodges dependent thereon, until time shall be no more. The said new great seal shall be made for the occasion, and shall be composed out of both the great seals now in use; after which the present two great seals shall be broken and defaced; and the new seal shall be alone used in all warrants, certificates and other documents to be issued thereafter.

X. The regalia of the grand officers shall be, in addition to the white gloves and apron, and the respective jewels or emblems of distinction, garter blue and gold; and these shall alone belong to the grand officers present and past.

XI. Four grand lodges, representing the craft, shall be held for quarterly communication in each year, on the first Wednesday in the months of March, June, September and December, on each of which occasions, the masters and wardens of all the warranted lodges shall deliver into the hands of the grand secretary and grand treasurer, a faithful list of all their contributing members; and the warranted lodges in, and adjacent to London, shall pay towards the grand fund one shilling per quarter for each member, over and above the sum of half a guinea for each new made member, for the registry of his name, together with the sum of one shilling to the grand secretary, as his fee for the same, and that this contribution of one shilling for each member, shall be made quarterly, and each quarter, in all time to come.

XII. It shall be in the power of the grand master, or in his absence, of the past grand masters, or in their absence, of the deputy grand master, or in his absence, of the past deputy grand masters, or in their absence, of the grand wardens, to summon and hold grand lodges of emergency, whenever the good of the craft shall, in their judgment require the same.

XIII. At the grand lodge to be held annually on the first Wednesday in September, the grand lodge shall elect a

grand master for the year ensuing (who shall nominate and appoint his own deputy grand master, grand wardens and secretary) and they shall also nominate three fit and proper persons, for each of the offices of treasurer, chaplain and sword bearer, out of which the grand master shall, on the first Wednesday in the month of December, choose and appoint one for each of the said offices; and on the festival of St. John the Evangelist, then next ensuing, or on such other day as the said grand master shall appoint, there shall be held a grand lodge for the solemn installation of all the said grand officers, according to ancient custom.

XIV. There may also be a masonic festival, annually, on the anniversary of the feast of St John the Baptist, or of St. George, or such other day as the grand master shall appoint, which shall be dedicated alone to brotherly love and refreshment, and to which all regular master masons may have access, on providing themselves with tickets from the grand stewards appointed to conduct the same.

XV. After the day of the re-union, as aforesaid, and when it shall be ascertained what are the obligations, forms, regulations, working and instruction, to be universally established, speedy and effectual steps shall be taken to obligate all the members of each lodge in all the degrees, according to the form taken and recognised by the grand master, past grand masters, grand officers, and representatives of lodges, on the day of re-union; and for this purpose the worthy and expert master masons appointed as aforesaid, shall visit and attend the several lodges within the bills of mortality, in rotation, dividing themselves into quorums of not less than three each, for the greater expedition, and they shall assist the master and wardens to promulgate and enjoin the pure and unsullied system, that perfect reconciliation, unity of obligation, law, working, language and dress, may be happily restored to the English craft.

XVI. When the master and wardens of a warranted lodge, shall report to the grand master, to his satisfaction, that the members of such lodge have taken the proper enjoined obligation, and have conformed to the uniform working, cloathing, &c. then the most worshipful grand master shall direct the new great seal to be affixed to their warrant, and the lodge shall be adjudged to be regular, and entitled to all the privileges of the craft: a certain term shall be allowed (to be fixed by the grand lodge) for establishing this uniformity; and all constitutional proceedings

of any regular lodge, which shall take place between the date of the union, and the term so appointed, shall be deemed valid, on condition, that such lodge shall conform to the regulations of the union within the time appointed; and means shall be taken to ascertain the regularity, and establish the uniformity of the provincial grand lodges, military lodges, and lodges holding of the two present grand lodges in distant parts; and it shall be in the power of the grand lodge to take the most effectual measures for the establishment of this unity of doctrine throughout the whole community of masons, and to declare the warrants to be forfeited, if the measures proposed, shall be resisted or neglected.

XVII. The property of the said two fraternities, whether freehold, leasehold, funded, real or personal, shall remain sacredly appropriate to the purposes for which it was created; it shall constitute one grand fund, by which the blessed object of masonic benevolence may be more extensively obtained. It shall either continue under the trusts in which, whether freehold, leasehold, or funded, the separate parts thereof now stand; or it shall be in the power of the said United Grand Lodge, at any time hereafter, to add other names to the said trusts; or, in case of the death of any one trustee, to nominate and appoint others for perpetuating the security of the same; and in no event, and for no purpose, shall the said united property be diverted from its original purpose. It being understood and declared that, at any time after the union, it shall be in the power of the grand lodge, to incorporate the whole of the said property and funds, in one and the same set of trustees, who shall give bond to hold the same in the name and on the behalf of the united fraternity. And it is further agreed, that the free mason's hall shall be the place in which the United Grand Lodge shall be held, with such additions made thereto as the increased numbers of the fraternity, thus to be united, may require. And it is understood between the parties, that, as there are now in the hall several whole length portraits of past grand masters, a portrait of the most worshipful, his grace the duke of Athol, past grand master of masons, according to the old instructions, shall be placed there in the same conspicuous manner.

XVIII. The fund appropriate to the objects of masonic benevolence, shall not be infringed on for any purpose,

but shall be kept strictly and solely devoted to charity, and pains shall be taken to increase the same.

XIX. The distribution and application of this charitable fund, shall be monthly, for which purpose, a committee of lodge of benevolence, shall be held on the third Wednesday of every month, which lodge shall consist of twelve masters of lodges (within the bills of mortality) and three grand officers, one of whom only, (if more are present) shall act as president, and be entitled to vote. The said twelve masters to be summoned by the choice and direction of the grand master, or his deputy, not by any rule or rotation, but by discretion; so as that the members who are to judge of the cases that may come before them, shall not be subject to canvass, or to previous application, but shall have their minds free from prejudice, to decide on the merits of each case with the impartiality and purity of masonic feeling; to which end it is declared, that no brother, being a member, of such committee or lodge, shall vote upon the petition of any person to whom he is in any way related, or who is a member of any lodge or masonic society, to which he himself actually belongs; but such brother may ask leave to be heard on the merits of such petition, and shall afterwards, during the discussion and voting thereon, withdraw.

XX. A plan, with rules and regulations, for the solemnity of the union, shall be prepared by the subscribers hereto, previous to the festival of St. John, which shall be the form to be observed on that occasion.

XXI. A revision shall be made of the rules and regulations, now eatablished and in force in the two fraternities, and a code of laws for the holding of the grand lodge, and of private lodges, and generally, for the whole conduct of the craft, shall be forthwith prepared, and a new book of constitutions be composed and printed, under the superintendance of the grand officers, and with the sanction of the grand lodge.

Done at the Palace of Kensington, this 25th day of November, in the year of our Lord, 1813, and of masonry 5813.

EDWARD, G. M.	L. S.
THOMAS HARPER, D. G. M.	L. S.
JAMES PERRY, P. D. G. M.	L. S.
JAMES AGAR, P. D. G. M.	L. S.
AUGUSTUS FREDERICK, G. M.	L. S.

WALTER RODWELL WRIGHT, P. G. M.
Ionian Isles. L. S.
ARTHUR TEGART, P. G. W. L. S.
JAMES DEANS, P. G. W. L. S.

In grand lodge, this first day of December, A. D. 1813, ratified and confirmed, and the seal of the grand lodge affixed.

EDWARD, G. M.

GREAT SEAL.

Robert Leslie, G. S.

In grand lodge, this first day of December, A. D. 1813, ratified and confirmed, and the seal of the grand lodge affixed.

AUGUSTUS FREDERICK, G. M.

GREAT SEAL.

William H. White, G. S.

Proceedings of the two Grand Lodges of England, in ratification of the union.

At an especial Grand Lodge of the most ancient and honourable fraternity of free and accepted masons, according to the old institutions, held at the Crown and Anchor Tavern, Strand, on Wednesday, the 1st. December, 1813.

PRESENT. The M. W. H. R. H. the Duke of Kent, G. M. ON THE THRONE.

The R. W. THOMAS HARPER,	D. G. M.
R. W. JAMES PERRY,	P. D. G. M.
R. W. JAMES AGAR,	P. D. G. M.
R. W. ARCHIBALD HERRON,	S. G. W.
R. W. JEREMIAH CRANFIELD,	J. G. W.
R. W. ROBERT GILL,	P. S. G. W.
R. W. THOMAS SCOTT,	P. S. G. W.
R. W. MALCOLM GILLIES,	P. S. G. W.
R. W. THOMAS MAHON,	P. S. G. W.

R. W. WILLIAM OAKS,	P. S. G. W.
R. W. ROBERT LESLIE,	G. S.
R. W. WILLIAM C. CLARKSON,	G. T.
R. W. Rev. EDW. BARRY, D. D.	G. C.
W. EDWARDS HARPER,	D. G. S.
W. Rev. HENRY KNAPP,	D. G. C.
W. ROBERT M'CANN,	G. S. B.

And the Masters, Wardens, and Past Masters of the fifty-eighth lodges in and adjacent to London.

The grand lodge was opened with solemn prayer, and in ample form.

The most worshipful the grand master then announced, that in consequence of the appointment which he had received from the grand lodge upon the first of September, in conjunction with the right worshipful brother Harper, deputy grand master, and the R. W. brothers Perry and Agar, past deputy grand masters, they had held several conferences with H. R. Highness the Duke of Sussex, grand master of the other fraternity, who was also assisted by three of his grand officers—The R. W. brother Waller Rodwell Wright, Provincial grand master of the Ionian Isles, the R. W. brothers A. Tegart and J. Deans, past grand wardens; the happy result of which was that articles of Union between the two grand lodges of masons of England were signed and sealed in duplicate at Kensington Palace, on the 25th November last, and his Royal Highness laid the same before the grand lodge. The announcement of this great event was received with masonic acclamation, and the said articles were read.

After which the R. W. brother Perry moved the following resolutions, which were carried in the affirmative unanimously:

1. That the articles of union now read be ratified and confirmed.

2. That the most worshipful his royal Highness the grand master, be requested and empowered to affix the great seal thereto, and to exchange the same with his royal Highness the Duke of Sussex, grand master of the other fraternity.

3. That brotherly application be made to the grand lodges of Scotland and Ireland, enclosing them a copy of the above articles, so ratified, and entreating them to delegate two or more enlightened members of their respective bod-

ies to be present at the assembly of union, on Monday, the 27th December instant, pursuant to article IV.

4. That the Grand master do nominate nine worthy and expert master masons, or past masters to discharge the duties set forth in articles V. and XV.

5. That a special dispensation, under the great seal, be issued to those nine brothers, and their Secretary, to hold a lodge of reconciliation, in conjunction with an equal number to be appointed and empowered by his royal Highness the Duke of Sussex, to fulfil the duties set forth and enjoined in the said article of the union.

6. That the masters, wardens, and past masters, of the warranted lodges, do attend the said lodge of reconciliation, according to notices to be addressed to them, for the purpose of being obligated, certified, and registered, to entitle them to be present at the assembly of masons for the union of the two grand lodges of England, on Monday, the 27th December, instant.

7. That the secretary of the said lodge of reconciliation shall keep a book, in which shall be entered the names of all the regular members of lodges belonging to both fraternities, so obligated and certified, that they may be registered, without fee or reward, in the books of the two grand lodges, and be thereby entitled to tickets of admission to the said assembly of union; and that a correct return of the whole be made to the grand secretary, on or before the 28d December, instant.

8. That the grand treasurer be directed to issue a sufficient sum out of the fund, to defray the expenses of the said union, upon the drafts of the deputy grand master, who shall submit vouchers of the appropriation thereof to the steward's lodge.

9. That a number of copies of the articles of union be printed, for the use of the lodges at home and abroad.

10. That a copy of these resolutions be transmitted to the grand secretary of the society of freemasons, of which his royal highness the Duke of Sussex is grand master, for the information of their grand lodge.

In conformity with the above resolutions, a dispensation passed the great seal for the constitution of the lodge of reconciliation; and his royal Highness the grand master, nominated the following brothers to form the same:—

(Here follows their names.)

His Royal Highness the grand master, then signed the said articles, and affixed the great seal thereto in grand

lodge; and the same was countersigned by the grand secretary.

The grand lodge was then closed with solemn prayer, and adjourned to Thursday, the 23d instant, at seven o'clock in the evening.

At an especial grand lodge of the most ancient and honorable fraternity of free and accepted masons, according to the old institutions, held at the Crown and Anchor tavern, in the Strand, on Thursday 23d December, 1813.

The R. W. brother Thomas Harper, D. G. M. in the chair;

Together with the present and past grand officers, and the masters, wardens, and past masters, of the fifty-eight lodges in and adjacent to London.

The meeting was also honored by the presence of his Royal Highness, the Duke of Sussex, G. M. of the other fraternity.

The minutes of the especial grand lodge, on the 1st of December, instant, for the installation of his Royal Highness the Duke of Kent, as grand master of masons according to the old institutions, were read and confirmed.

The minutes of the quarterly communication, on the evening of the same day, were also read and confirmed.

The minutes of the stewards' lodge, of 15th December, were likewise read and confirmed.

Upon motion of the R. W. past deputy grand master Perry, it was Resolved unanimously—

That the most grateful thanks of this grand lodge be given to the most worshipful his royal highness the Duke of Kent and Strathearn, grand master of masons of England, according to the old institutions, for the gracious condescension with which he came forward in a most interesting moment, and yielded to our earnest and unanimous desire to take upon himself the truly important task of negociating an union with the fraternity of masons of which his royal highness the Duke of Sussex is grand master;—for the zeal, ability, and conciliation which he displayed in all the conferences that took place in the progress of the same; for the firm and brotherly determination with which he asserted, maintained, and secured the ancient land-marks of the craft, as well as the rights and privileges of this grand lodge, and of all its constituents;—for the earnest

and strict attention which he paid to the principles of perfect equality upon which the union was to be founded, and of the pure unity of obligation, discipline and working to be established, by which alone the union which was effected, could be rendered truly cordial, and one unsullied system of masonry be consolidated in the metropolis of the British empire. And they beg leave to express the lively and warm sense which they entertain of the noble generosity, which his Royal Highness has manifested in the intimation, that he has made to us of his design to move in the general assembly of the two fraternities, to be held on the day of St. John, the evangelist, that his illustrious brother the Duke of Sussex, should be elected grand master of the united grand lodge of ancient freemasons of England—a proof of the disinterested spirit by which his Royal Highness has been actuated through the whole of this concern, so important to the cause and interests of masonry throughout the world. And further, to beseech his Royal Highness to be graciously pleased to sit for his picture in quality of their grand master, that the same may be placed in the hall of the United Fraternity.

Upon motion made and seconded, it was also Resolved unanimously—That the cordial thanks of this grand lodge be given to the R. W. brother Thomas Harper, deputy grand master, for his indefatigable, zealous and honorable conduct, during a period of more than twenty-eight years that he has been an officer in this grand lodge; but more especially for his constant and unwearied attention for the last thirteen years, in the discharge of the arduous and important duties of deputy grand master.

Resolved unanimously—That the especial thanks of this grand lodge be given to our right worshipful brother, past deputy grand master Perry, for the very distinguished services which he has at various times, and for a series of years rendered to the craft.

That the members of this grand lodge are led to the performance of this duty, peculiarly gratifying to them, from the high sense they entertain of the purity of the principles from which he has acted, from their unqualified admiration of the talents and eloquence which he has constantly displayed in their behalf, and from the pleasing anticipation of those happy and glorious consequences, which his exertions have so eminently contributed to produce.

The grand lodge was then closed with holy prayer till St. John's day next, to meet at Freemasons' Hall, at eleven o'clock in the forenoon.

At an especial grand lodge of the most ancient and honourable society of free and accepted masons, under the constitution of England, holden at Freemason's Hall, London, on Wednesday, the 1st December, 1813.

PRESENT, The M. W. H. R. H. the Duke of Sussex, G. M. ON THE THRONE.

The R. W. & Hon. W. SHILEY, P. S. G. W. as D. G. M.
R. W. SIMON M'GILLIVRAY, J. G. W. as S. G. W.
— ARTHUR TEGART, P. J. G. W. as J. G. W.
— JOHN DENT, P. S. G. W.
— SHERBORNE STEWART, P. S. G. W.
— ROBERT BRETTINGHAM, P. J. G. W.
— WILLIAM FORSSTEEN, P. J. G. W.
— ALEXANDER S. GORDON, P. J. G. W.
— JOHN ELLIOTT, P. S. G. W.
— JAMES EARNSHAW, P. J. G. W.
— JAMES DEANS, P. J. G. W.
— Rev. JOHN AUSTIN, P. S. G. W.
— The Earl of POMERET, Prov. G. M. for Nothamptonshire.
— WILLIAM WIX, Prov. G. M. for Essex.
— WILLIAM HENRY WHITE, Prov. G. M. for Wiltshire.
— ANDREW D. O'KELLY, Prov. G. M. for Bedfordshire.
— H. J. DA COSTA, Prov. G. M.
— His Exc. the Count LA GARDJE, G. M. of the first lodge of the North.
— WILLIAM HENRY WHITE, G. S.
— Rev. LUCIUS COGHLAN, D. D. G. C.
— WILLIAM SHADBOLT, Master of Grand Stewards' Lodge, as G. S. B.
W. SAMUEL WESLEY, G. Organist.
— CHARLES BONNOR,
— The *Wardens* and *Assistants* of the Grand Stewards' Lodge.
The *Masters* and *Wardens* of fifty-eight other Lodges.

The grand lodge was opened in ample form, and the laws relating to the conduct of masons in grand lodge were read.

[The proceedings of this grand lodge were so nearly similar to the foregoing, as to render its republication unnecessary.]

Resolved unanimously—That the most sincere and grateful thanks of this grand lodge are due, and be humbly presented to his Royal Highness the Duke of Sussex, the most worshipful grand master, for the unremitted attention which he has graciously condescended to bestow to the general interest and welfare of the craft;—for the great portion of time he has devoted in transacting and regulating the concerns of the society, and particularly for the anxious solicitude evinced by his Royal Highness for the honour of the fraternity in renewing the negociation for an union of the two grand lodges in England;—for the zeal, ability, and conciliation, which he displayed in the progress of the negociation, firmly and with brotherly affection upholding and maintaining the ancient land-marks, and the rights, privileges, and dignity of this grand lodge, and the several lodges under the constitution of England, founding the negociation upon principles of perfect equality, and purity and unity of obligation, discipline, and working to be established—thereby erecting the edifice of the masonic union on a basis, constituted of such materials as must be rendered more firm and compact by revolving years, and on which the hand of time can work only to prove that masons possess the art of raising a structure which storms cannot destroy.

GRAND ASSEMBLY OF FREEMASONS, FOR THE UNION OF THE TWO GRAND LODGES OF ENGLAND, ON

St. Johns Day, 27th of December, 1813.

The important event of the re-union of ancient freemasons of England, after a long separation, took place, with great solemnity, this day.

The following order of proceedings, which had been previously settled, was strictly observed.

Freemasons' hall having been fitted up agreeably to a plan and drawing for the occasion, and the whole house tiled from the outer porch.

The platform on the east was reserved for the grand masters, grand officers, and visitors.

The masters, wardens, and past masters of the several lodges, who had been previously reobligated and certified by the Lodge of Reconciliation, and provided with tickets signed and countersigned by the two secretaries thereof, were arranged, on the two sides, in the following manner:

(Here follows the arrangement.)

The act of union was then read by the director of the ceremonies.

The Rev. Dr. Coghlan, grand chaplain to the fraternity, under the Duke of Sussex, proclaimed aloud, after sound of trumpet—

"Hear ye—This is the act of union, engrossed in confirmation of articles solemnly concluded between the two grand lodges of free and accepted masons of England, signed, sealed, and ratified by the two grand lodges respectively; by which they are to be hereafter and forever known and acknowledged by the style and title of the *United Grand Lodge of Ancient Freemasons of England.*—How say you, brothers, representatives of the two fraternities? do you accept of, ratify, and confirm the same? to which the assembly answered—"We do accept, ratify, and confirm the same." The grand chaplain then said—"And may the great Architect of the universe make the union perpetual!" To which all the assembly replied—"So mote it be."

The two grand masters and the six commissioners signed the instruments, and the two grand masters then affixed the great seals of their respective grand lodges to the same.

Dr. Barry, after sound of trumpet, then proclaimed—

"Be it known to all men, that the act of union between the two grand lodges of free and accepted masons of England, is solemnly signed, sealed, ratified, and confirmed, and the two fraternities are one, to be from henceforth known and acknowledged by the style and title of the *United Grand Lodge of Ancient Freemasons of England*, and may the great Architect of the universe make their union eternal!" And the assembly said "AMEN."

Brother Wesley, who was at the organ, performed a symphony.

The two grand masters, with their respective deputies and wardens, then advanced to the ark of the masonic covenant, prepared under the direction of the W. brother John

Soane, grand superintendant of the works, for the edifice of the union, and in all time to come to be placed before the throne.

The grand masters standing in the east, with their deputies on the right and left; the grand wardens in the west and south.

The square, the plumb, the level, and the mallet, were successively delivered to the deputy grand masters, and by them presented to the two grand masters, who severally applied the square to that part of the said ark which is square, the plumb to the sides of the same, and the level above it in three positions; and lastly, they gave it three knocks with the mallet; saying "may the great Architect of the universe enable us to uphold the grand edifice of union, of which this ark of the covenant is the symbol, which shall contain within it the instrument of our brotherly love, and bear upon it the holy bible, square, and compass, as the light of our faith and the rule of our works. May he dispose our hearts to make it perpetual!" And the brethren said—"So mote it be."

The two grand masters placed the said act of union in the interior of the said ark.

The cornucopia, the wine, and oil, were in like manner presented to the grand masters, who, according to ancient rite, poured forth corn, wine and oil, on the said ark, saying—"As we pour forth corn, wine, and oil, on this ark of the masonic covenant, may the bountiful hand of Heaven ever supply this united kingdom with abundance of corn, wine, and oil, with all the necessaries and comforts of life; and may He dispose our hearts to be grateful for all his gifts!" And the assembly said "AMEN."

The grand officers then resumed their places.

A letter was read from the R. W. brother Lawrie, grand secretary of the grand lodge of Scotland, transmitting resolutions of that grand lodge in answer to the letter of the M. W. the grand masters of the two grand lodges, announcing to them the happy event of the union and requesting them to appoint a deputation agreeably to Art. IV, of the act of union. And it was ordered that these resolutions be inserted on the minutes of the day.

A letter was also read from W. F. Graham, deputy grand secretary of the grand lodge of Ireland, transmitting resolutions of that grand lodge, in answer to a similar communication from their royal highnesses the two grand masters

of the respective fraternities in England, it was ordered that these resolutions be entered on the minutes of this day.

In consequence of its having been found impracticable from the shortness of the notice, for the sister grand lodges to send deputations to this assembly, according to the urgent request of the two fraternities, conferences had been held with all the most ditinguished grand officers and masons resident in and near London, in order to establish perfect agreement upon all the essential points of masonry, according to the ancient traditions and general practice of the craft. The members of the lodge of Reconciliation accompanied by the most worshipful his excellency Count De Lagardje, grand master of the first lodge of freemasons in the north, the most worshipful brother Dr. Van Hess, of the grand lodge of Hamburgh, and other distinguished masons, withdrew to an adjoining apartment, where being congregated and tiled, the result of all the previous conferences were made know.

The holy bible spread open, with the square and compass thereon, was laid on the ark of the covenant, and the two grand chaplains approached the same.

The *recognized obligation* was then pronounced aloud by the Rev. Dr. Hemming, one of the masters of the lodge of Reconciliation, the whole fraternity repeating the same, with joined hands, and declaring—"By this solemn obligation we vow to abide, and the regulations of ancient freemasonry now recognized, strictly to observe."

The assembly then proceeded to constitute one grand lodge, in order to which the grand masters, deputy grand masters, grand wardens and other acting grand officers of both fraternities, divested themselves of their insignia, and past grand officers took the chairs; *viz.* the R. W. past deputy grand master Perry in the chair, as deputy grand master; the R. W. Robert Gill, as senior grand warden, and the R. W. James Deans, junior grand warden.

His royal highness the duke of Kent, then in an eloquent address, in which he stated that the great view with which he had taken upon himself the important office of grand master of the ancient fraternity, as declared at the same time, was to facilitate the important object of the union which had been that day so happily concluded. And now it was his intention to propose his illustrious and dear relative to be the grand master of the united grand lodge, for

which high office he was in every respect so eminently qualified.

He therefore proposed his royal highness the Duke of Sussex to be grand master of the United Grand Lodge of Ancient Freemasons of England for the year ensuing. This was seconded by the R. W. the Hon. Washington Shirley, and being put to the vote, was unanimously carried in the affimative, with masonic honors.

His royal highness was placed on the throne by the Duke of Kent and the Count Lagardje, and solemnly obligated. The grand installation was fixed for St. George's day.

Proclamation was then made that the most worshipful Prince Augustus Frederick, Duke of Sussex, Earl of Inverness, Baron Arklow, Knight Companion of the most Noble Order of the Garter, was elected and enthroned grand master of the United Grand Lodge of Ancient Freemasons of England." And his royal highness received the homage of the fraternity.

H. R. Highness the grand master previous to nominating his grand officers, took occasion to observe that he had written to an exalted and distinguished nobleman to be his deputy grand master, who being absent from London, and not able to return an answer in time for this meeting, his royal highness did not feel himself at liberty to name him, but would take the earliest opportunity of communicating the appointment. He then nominated the following brothers to be grand officers for the ensuing year:

The Rev. SAMUEL HEMMING, D. D.	S. G. W.
ISAAC LINDO, Esq.	J. G. W.
JOHN DENT, Esq.	G. T.
WILLIAM MEYRICK, Esq.	G. R.
WILLIAM HENRY WHITE, EDWARDS HARPER,	G. S.
Rev. EDWARD BARRY, D. D. Rev. LUCIUS COGHLAN, D. D.	G. C.
Rev. HENRY ISAAC KNAPP,	D. G. C.
JOHN SOANE, Esq.	G. S. of the Works.
SIR GEORGE NAYLER,	G. D. of the Ceremonies.
Captain JONATHAN PARKER,	G. S. B.
SAMUEL WESLEY, Esq.	G. O.
BENJAMIN ALDHOUSE,	G. U.
WILLIAM V. SALMON,	G. T.

It was then solemnly proclaimed that the two grand lodges were incorporated and consolidated into one, and the grand master declared it to be open in due form, according to ancient usage.

☞ *Here follows several pages of matter consisting principally of resolutions of a patriotic and congratulatory nature, addressed to the Prince Regent, late grand master of modern masonry, and other branches of the royal family who are masons, which being altogether of a local nature, we have thought proper to suppress; not so much on account of their irrelevancy to the subject, or that they might not be acceptable to the American mason, as that our pages are likely to swell to a size which was neither intended or expected.*

That following resolutions were also severally put and carried in the affimative, unanimously:

"5. That books be opened by the grand secretaries for the regular entry and record of the proceedings of this united grand lodge: and that there be inserted therein, in the first instance, an account of all the resolutions and proceedings of both grand lodges, with respect to the negociation for the union, and of the conferrences of the commissioners thereon; together with a copy of the articles of union, and the confirmation thereof; also copies of the letters written by their royal highnesses the two grand masters and grand secretaries, addressed to the most worshipful the grand masters and grand secretaries of Scotland and Ireland, announcing the same, together with the resolutions of these grand lodges in reply.

"6. That the proceedings of this day be communicated to the *grand lodges of Scotland and Ireland,* and to express to them that this united grand lodge feels with the most sensible satisfaction *the fraternal interest which they take in the important event of this day.* To assure them that it is the anxious desire of this grand lodge to maintain the most constant, cordial, and intimate communion with the sister grand lodges of the United Kingdom, to which end they are persuaded that nothing is so essential as the preservation of one pure unsullied system, founded on the simple and ancient traditions of the craft.

"7. That all the rules, orders, regulations and acts of the two grand lodges, previous to their consolidation and union, be upheld, maintained, and enforced by the united grand lodge, subject to reconsideration, on the establishment of a new code.

And further the grand master announced, that he should permit and authorise his own private seal of arms to be used on the issuing of certificates, and other documents, until the new great seal should be prepared.

The united grand lodge was then closed in ample form, and with solemn prayer.

SKETCH OF THE

HISTORY OE FREEMASONRY

IN AMERICA.

☞ The following History is extracted from the Freemason's Monitor. By comparing it with that published by the Rev. Mr. Harris, it is considered more correct; being of more recent date. It is also more comprehensive —embracing within a narrow compass every thing which posterity requires on the subject. The list of Lodges, both Grand and Subordinate, which follow, are printed from authority obtained from the Grand Secretaries of the respective states or districts; and to the whole is added a history of the Grand Lodge of the city of Washington, District of Columbia.

General Remarks.

A GRAND Lodge consists of the master and wardens, of all the regular lodges of master masons, within its jurisdiction, with the grand master at their head, the deputy grand master on his left, and the grand wardens and deacons, in their proper places; attended also by the grand secretary, grand treasurer, grand chaplain, grand sword bearer, grand marshal, and also the past grand and deputy masters, and past masters of regular lodges, while members of a lodge within the jurisdiction.*

In England, until the year 1717, a sufficient number of masons, met together, had ample power to make masons, and discharge every duty of masonry, by inherent privileges, vested in the fraternity at large, without a warrant of constitution. But at a meeting of the grand lodge of England, on St. John the Baptist's day in that year, the following regulation was adopted:

"The privilege of assembling as masons, which has hitherto been unlimited, shall be vested in certain lodges of masons, convened in certain places; and every lodge hereafter convened, shall be legally authorised to act by a warrant from the grand master for the time being, granted to certain individuals by petition, with the consent and approbation of the grand lodge in communication; and without such warrant, no lodge shall hereafter be deemed regular or constitutional.

* For further particulars see chapter 11, page 71.—See also, Ancient Cermonies, chap. 1, p. 88, and several following pages, extracted from Harris's Constitutions, &c.

Commencement of Masonry in America.

FREEMASONS' lodges in America, are of recent date. Upon application of a number of brethren residing in Boston, a warrant was granted by the right honourable and most worshipful Anthony, Lord Viscount Montague, grand master of masons in England, dated 30th of April, 1733, appointing the right worshipful Henry Price, grand master of North America, with full power and authority to appoint his deputy, and other masonic officers necessary for forming a grand lodge; and also to constitute lodges of free and accepted masons, as often as occasion should require.

In consequence of this commission, the grand master opened a grand lodge in Boston,* on the 30th July, 1733, in due form, and appointed the right worshipful Andrew Belcher deputy grand master, the worshipful Thomas Kennelly and John Quann, grand wardens.

The grand lodge, being thus organized, under the designation of *St. John's Grand Lodge*, proceeded to grant warrants for instituting regular lodges in various parts of America; and from this grand lodge, originated the first lodges in Massachusetts, New Hampshire, Rhode Island, Connecticut, New Jersey, Pennsylvania, Maryland, Virginia, North Carolina, South Carolina, Barbadoes, Antigua, Newfoundland, Louisburg, Nova Scotia, Quebec, Surinam, and St. Christopher's.

In 1775, hostilities commenced between Great Britain, and America. Boston became a garrison, and was abandoned by many of its former inhabitants. The regular meetings of the grand lodges were terminated, and the brethren of St. John's grand lodge held no assembly until after the re-establishment of peace.

There was at that time also a grand lodge holden at Boston, upon the *ancient* establishment, under the designation of "*The Massachusetts Grand Lodge*," which originated as follows:

In 1755; a number of brethren residing in Boston, who were *ancient* masons, in consequence of a petition to the grand lodge of Scotland, received a deputation, dated Nov. 30, 1752, from Sholto Charles Douglas, *Lord Aberdour*, then grand master, constituting them a regular lodge, under the title of *St. Andrew's Lodge*, No. 82, to be holden at Boston.

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*Sometimes called "The grand lodge of *modern masons*."

This establishment was discouraged and opposed by the :. John's grand Lodge, who thought their privileges in-inged by the grand lodge of Scotland; they therefore re-sed to have any intercourse with St. Andrew's Lodge for veral years.

The prosperous state of St. Andrew's lodge soon led its embers to make great exertions for the establishment of ı ancient grand lodge in America; which was soon effected Boston, by the assistance of travelling lodges, belong-g to the British army, who were stationed there.

Dec. 27, 1769. The festival of the evangelists was cel-ırated in due form. When the brethren were assembled, commission from the right honourable and most worship-l George, Earl of Dalhouse, grand master of masons in cotland, dated the 30th of May, 1769, appointing Joseph 'arren to be grand master of masons in Boston, and with-ı one hundred miles of the same, was read, and he was, :cording to ancient usage, duly installed into that office. 'he grand master then appointed and installed the other rand officers, and the grand lodge was at this time com-letely organized.

Between this period and the year 1791, this grand lodge ranted warrants of constitution for lodges to be holden ı Massachusetts, New Hampshire, Connecticut, Vermont, nd New-York.

In the year 1773, a commission was received from the ght honourable and most worshipful Patrick, Earl of Dum-ies, grand master of masons in Scotland, dated March 3, 772, appointing the right worshipful Joseph Warren, Esq. rand master of masons for the *Continent of America.*

In 1775, the meetings of the grand lodge was suspended, y the town of Boston becoming a garrison.

At the battle of Bunker's hill, on the 27th June, this year, ıasonry and the grand lodge met with a heavy loss, in the eath of grand master Warren, who was slain contending ›r the liberties of his country.

Soon after the evacuatian of Boston by the British army, nd previous to any regular *communication*, the brethren, ıfluenced by a pious regard to the memory of the late rand master, were induced to search for his body, which ad been rudely and indiscriminately buried in the field of laughter. They accordingly repaired to the place, and, y direction of a person who was on the ground at the time f his burial, a spot was found where the earth had been ecently turned up. Upon moving the turf, and opening

the grave, which was on the brow of a hill, and adjacent to a small cluster of sprigs, the remains were discovered, in a mangled condition, but were easily ascertained;* and, being decently raised, were conveyed to the state house in Boston; from whence, by a large and respectable number of brethren, with the late grand officers, attending in procession, they were carried to the stone chapel, where an animated eulogium, was delivered by brother Perez Morton. The body was then deposited in the silent vault, "without a sculptured stone to mark the spot; but, as the whole earth is the sepulchre of illustrious men, his fame, his glorious actions, are engraven on the tablet of universal remembrance, and will survive marble monuments or local inscriptions."

1777, *March* 8. The brethren, who had been dispersed in consequence of the war, being now generally collected, they assembled to take into consideration the state of masonry. Being deprived of their chief by the melancholy death of their grand master, as before mentioned, after due consideration they proceeded to the formation of a grand Lodge, and elected and installed the most worshipful Joseph Webb, their grand master.

1783, *January* 3. A committee was appointed to draft resolutions explanatory of the power and authority of this grand Lodge. On the 24th June following, the committee reported as follows, viz.

"The committee appointed to take into consideration the conduct of those brethren who assume the powers and prerogatives of a grand lodge, on the ancient establishment in this place, and examine the extent of their authority and jurisdiction, together with the powers of any other ancient masonic institution within the same, beg leave to report the result of their examination, founded on the following facts, viz.

"That the commission from the grand lodge of Scotland, granted to our late grand master Joseph Warren, Esq. having died with him, of course his deputy, whose appointment was derived from his nominaton, being no longer in existence, they saw themselves without a head, and without a single grand officer; and of consequence it was evident, that not only the grand lodge, but all the particular lodges under its jurisdiction, must cease to assemble, the brethren be dispersed, the pennyless go unassisted, the craft languish. and *ancient* masonry be extinct in this part of the world.

* By an artificial tooth.

"That in consequence of a summons from the former grand officers to the masters and wardens of all the regular constituted lodges, a grand communication was held, to consult and advise on some means to preserve the intercourse of the brethern.

"That the political head of this country having destroyed this connexion and correspondence between the subjects of these states and the country from which the grand lodge originally derived its commissioned authority, and the principles of the craft inculcated on its professors submission to the commands of the civil authority of the country they reside in; the brethren did assume an elective supremacy, and under it chose a grand master and grand officers, and erected a grand lodge, with independent powers and prerogatives, to be exercised however on principles consistent with, and subordinate to the regulations pointed out in the constitutions of ancient masonry.

"That the reputation and utility of the craft, under their jurisdiction, has been more extensively diffused, by the flourishing state of *fourteen* lodges constituted by their authority, within a shorter period than that in which *three only* received dispensations under the former grand lodge.

"That in the history of our craft we find, that in England there are two grand lodges independent of each other; in Scotland the same; and in Ireland their grand lodge and grand master are independent either of England or Scotland. It is clear that the authority of some of their grand lodges originated in assumption; or, otherwise they would acknowledge the head from whence they derived.

"Your committee are therefore of opinion, that the doings of the present grand lodge were dictated by principles of the clearest necessity, founded in the highest reason, and warranted by precedents of the most approved authority."

This report was accepted, and corresponding resolutions entered into by the grand lodge, and recorded.

1791, *Dec.* 5. A committee was appointed, agreeably to a vote of the second of March, 1797, "to confer with the officers of St. John's grand lodge upon the subject of a complete masonic union throughout this commonwealth."

On the 5th of March, 1792, the committee brought in their report, and presented a copy of the laws and constitution for associating and uniting the two grand lodges, as agreed to by St. John's grand lodge, which being read and deliberately considered, was unanimously approved of.

June 19, 1792. The officers and members of the two grand lodges met in conjunction, agreeable to previous arrangements, and installed the most worshipful John Cutler grand master; and resolved, "that this grand lodge, organized as aforesaid, shall forever hereafter be known by the name of *The Grand Lodge of the Most Ancient and Honourable Society of Free and Accepted Masons for the Commonwealth of Massachusetts.*"

In addition to the powers vested by charter in the two grand lodges before mentioned, for instituting subordinate lodges, the grand lodge of England appointed *provincial grand masters* in several of the states, and invested them also with authority to grant warrants for holding lodges.

The revolution which separated the American States from the government of the mother country, also exonerated the American lodges from their allegiance to foreign grand lodges; because the principles of masonry inculcate obedience to the governments under which we live. The lodges in the several states, therefore, after the termination of the war, resorted to the proper and necessary means of forming and establishing independent grand lodges, for the government of the fraternity in their respective jurisdictions.

LIST OF THE PRINCIPAL LODGES

IN THE

UNITED STATES.

Collated from, and compared with, copies from the original records of the several Grand Lodges in the Union; including a list of the Lodges in his Britanic Majesty's provinces of Upper and Lower Canada.

Grand Lodge of New-Hampshire.

The Grand Lodge of New-Hampshire was first formed the 8th of July, A. L. 5789. A number of lodges in this state had received warrants from Massachusetts, which united in the establishment of this Grand Lodge, and came under its jurisdiction. Its meetings are holden at Portsmouth, in January, April, July and October.

List of Subordinate Lodges.

1 St. John's,	Portsmouth.	13 Washington,	Exeter.
2 Columbian,	Nottingham.	14 King Solomon's,	New-London.
3 Rising Sun,	Keene.	15 Mount Vernon,	Washington.
4 Jerusalem,	Westmoreland.	16 Olive Branch,	Plymouth.
6 Franklin,	Hanover.	17 Morning-Star,	Moultonborough.
7 Benevolent,	Amherst.	18 Charity,	Fiztwilliam.
8 North-Star,	Lancaster.	19 Sullivan,	Deerfield.
9. Hiram,	Claremont.	20 Centre Lodge,	Sanbornton.
10 Union,	Orford.	21 Humane,	Rochester.
11 Blazing-Star,	Concord.	22 Bethel,	New-Ipswich.
12 Faithful Lodge,	Charlestown.		

Grand Lodge of Massachusetts.

The first Grand Lodge in America was holden at Boston, on the 30th July, A. D. 1738, known by the name of St. John's Grand Lodge, and descended from the Grand Master of England.

The Massachusetts Grand Lodge (also holden at Boston) was first established on the 27th Dec. A. D. 1769, and descended from the Grand Master of Scotland.

On the 19th of June, A. D. 1792, a grand masonic union was formed by the two Grand Lodges; and all distinctions between ancient and modern masons abolished.

List of Subordinate Lodges.

FIRST DISTRICT.

St. John's,	Boston.	Hiram,	Lexington.
St. Andrews,	Boston.	Meridian,	Needham.
Massachusetts,	Boston.	Mount Morish,	Reading.
King Solomon,	Charlestown.	Mount Lebanon,	Boston.
Columbian,	Boston.	Rural,	Quincy.
Washington,	Roxbury.	Constellation,	Dedham.
Union,	Dorchester.	Amicable,	Cambridgeport.

SECOND DISTRICT.

St. John's,	Newburyport.	Merrimack,	Haverhill.
Tyrian,	Gloucester.	St. Mark,	Newburyport.
St. Peter,	Newburyport,	Mount Carmel,	Lynn.
Unity,	Ipswich.	Jordan,	Danvers.
Essex,	Salem.		

THIRD DISTRICT.

Old Colony,	Bingham.	King Hiram,	Provincetown.
Adams,	Wellfleet.	Fraternal,	Barnstable.
Fellowship,	Bridgewater.	Summer,	Dennis.
Forefather's Rock,	Plymouth.	Corner Stone,	Duxbury.

FOURTH DISTRICT.

Bristol,	Attleborough.	King David,	Taunton.
Montgomery,	Franklin.	Rising Star,	Sharon.
Eastern Star,	Keboboth.	Washington Remembered,	New-Bedford.

FIFTH DISTRICT.

Trinity,	Lancaster.	Social,	Ashby.
Middlesex,	Framingham.	Aurora,	Leominster.
St. Paul's,	Groton.	Pentucket,	Chelmsford.
Corinthian,	Concord.	Fredonia,	Northborough.

SIXTH DISTRICT.

Morning Star,	Worcester.	Mount Zion,	Hardwick.
Fayette,	Charlton.	Harris,	Templeton.
Thomas,	Monson.	Charity,	Meriden.
Olive Branch,	Oxford.	Humanity,	Brimfield.
Meridian Sun,	Brookfield.	Thompson,	Rutland.

SEVENTH DISTRICT.

Federal,	Blandford.	Pacific,	Leverett.
Republican,	Greenfield.	Mount Vernon,	Belchertown.
Harmony,	Northfield.	Rising Sun,	Sandisfield.
Jerusalem,	Williamsburg.	Friendly Society,	W. Springfield.
Mount Pleasant,	Granville.		

EIGHTH DISTRICT.

Friendship,	Williamstown.	Evening Star,	Lenox.
Cincinnatus,	G. Barrington.	Wisdom,	West Stockbridge.
Sincerity,	Patridgefield.	Sheffield,	Sheffield.
Franklin,	Adams' South Village.	Mystick,	Lanesborough.

NINTH DISTRICT.

Portland,	Portland.	Solar,	Bath.
Kennebeck,	Hallowell	Ancient Land Mark,	Portland.
United,	Topsham.	Oxford,	Paris.
Saco,	Saco.	Oriental Star,	Livermore.
Pythagorian,	Fryburgh.	York,	Wells' 2d Parish.
Cumberland,	New Gloucester.	Maine,	Farmington.
Oriental,	Bridgetown.	Freeport,	Freeport.

TENTH DISTRICT.

Hancock,	Castine.	St. George,	Warren.
Amity,	Camden.	Felicity,	Buckstown.
Rising Virtue,	Bangor.	Lincoln,	Wiscasset.
Orient,	Thomastown.		

ELEVENTH DISTRICT.

Warren,	Machias.	Eastern	Eastport.
Tuscan,	Columbia.		

TWELFTH DISTRICT.

Union,	Nantucket.	King Solomon in Perfection,	Holmes's Hole.

Out of the Commonwealth, but under its jurisdiction.

St. John's,	Stabrook,	Demerara,	West Indies.

Grand Lodge of Rhode-Island.

Grand Lodge of Rhode Island was organized on the 25th e, A. L. 5791, agreeably to a plan prieviously proposed and d by the St. John's lodge, No. 1; Newport, and St. John's No. 2, of Providence, which were the only lodges in the it that time.

List of Subordinate Lodges.

n's Lodge,	Newport.	8 Mount Moriah,	Smithfield.
n's	Providence.	9 Harmony,	Pawtuxet.
ngton,	Warren.	10 Union,	North Providence.
Vernon,	Providence.	11 King Solomon's,	East Greenwich.
ngton,	Washington County.	12 Manchester,	Coventry.
an's,	Bristol.	13 Morning Star,	Cumberland.
lship,	Gloucester.		

Grand Lodge of Connecticut.

Grand Lodge of Connecticut was constituted on the 8th July, A. D. 1789, by fifteen lodges which then existed in ate. These lodges were instituted by virtue of charters de- from the grand lodges of Massachusetts and New York, iefly from the former.

grand communications are holden semi-annually, in the s of May and October. The members of the grand lodge ts of all past and present grand officers, and the master and ns of all the lodges under its jurisdiction or their proxies.

List of Subordinate Lodges.

,	New-Haven.	28 Morning Star,	East Windsor.
hn's,	Middletown.	29 Village,	New-Hartford.
n's,	Fairfield.	30 Day Spring,	Hamden.
hn's,	Hartford.	31 Union,	New-London.
,	Greenwich.	32 Meridian Sun,	Warren.
n's,	Norwalk.	33 Friendship,	Southington.
Solomon's,	Woodbury.	34 Somerset,	Norwich.
hn's.	Stratford.	35 Aurora,	Harwinton.
ass,	Wallingford.	36 St. Mark's	Granby.
er,	Colchester.	37 Western Star,	Norfolk.
al's,	Litchfield.	38 St. Alban's,	Guilford.
Hiram,	Derby.	39 Ark,	Weston.
gomery,	Salisbury.	40 Union,	Danbury.
rick,	Farmington.	41 Federal,	Brookfield.
h,	Canterbury.	42 Harmony,	Waterbury.
ple,	Cheshire.	43 Trinity,	Killingworth.
al,	Watertown.	44 Eastern Star,	Windham.
a,	Newtown.	45 Pythagoras,	Lyme.
ington,	Huntington.	46 Putnam,	Pomfret.
any,	Berlin.	37 Morning Star,	Oxford.
eter's,	New-Milford.	48 St. Luke's,	Kent.
,	Woodbridge.	49 Jerusalem,	Ridgefield.
mes's,	Preston.	50 Warren	Andover.
	Mansfield.	51 Warren	Chatham.
abia,	Stepney.	52 Mount Olive,	Saybrook.
abia,	East Haddam.	53 Widow's Son,	North Stonington.
g Sun,	Washington.		

Grand Lodge of Vermont.

e Grand Lodge of the State of Vermont was constituted at nd, on the 14th day of October, A. D. 1794. Its annual ngs are holden on the Monday preceding the second Thus- f October, annually at 9 o'clock, A. M. at Windsor and

Virgennes alternately. Its members are all past and present grand officers, and the masters and wardens of the several subordinate lodges.

List of Subordinate Lodges.

1 Vermont Lodge,	Windsor.	18 Meridian Sun,	Greensborough.
2 Centre Lodge,	Rutland.	19 Morning Sun,	Bridport.
3 Blazing Star,	New Fane.	20 Cement,	Westhaven.
4 Mount Moriah,	Wardsborough.	21 Friendship,	Charlotte.
5 Pacifick,	Wilmington.	22 Lively Stone,	Derby.
6 Columbian,	Brattleborough.	23 Warren,	Woodstock.
7 Golden Rule,	Putney.	24 George Washington,	Chester.
8 Dorchester	Vergennes.	25 Rainbow,	Middletown.
9 Union,	Middlebury.	26 Morning Star,	Poulney.
10 Washington,	Burlington.	27 Rising Sun,	Royalton.
11 Hiram,	Pawlett.	28 Tabernacle,	Bennington.
12 Aurora,	Montpelier.	29 Farmers,	Danby.
13 Franklin,	St. Alban's.	30 St. John's,	Springfield.
14 Olive Branch,	Chester.	31 Charity,	Newbury.
15 Newton,	Arlington.	32 Green Mountain,	Ludlow.
16 Harmony,	Danville.	33 United Brethren,	Norwich.
17 Federal,	Brookfield.	34 Mount Vernon,	Hydepark.

Grand Lodge of New York.

The Grand Lodge of New York was first constituted by a warrant from the duke of Athol, dated London, 5th September, A. D. 1781.

In conformity to the example which had been set by the grand lodges of several states after the revolutionary contest, on the 5th September, A. D. 1787, the masters and wardens of the several lodges within the state, having been duly notified, assembled in the city of New York; and the late provincial grand lodge having been closed *sine die*, formed and opened an independent grand lodge, and elected and installed their grand officers.

List of Subordinate Lodges.

St. John's Lodge, No. 1,	New York.	Solomon's,	Ploughkeepsie.
St. John's, No. 6,	do.	St. George's,	Schenectady.
Hiram,	do.	St. Patrick's,	Johnstown.
St. Andrew's,	do.	Fortitude,	Brooklyn.
Trinity,	do.	Temple Lodge,	North East Precinct.
Temple,	do.	Washington,	Fort Edward.
Phœnix,	do.	St. Simon and St. Jude,	Fishkill.
Washington,	do.	Hudson Lodge,	Hudson.
Holland,	do.	Jamaica,	Jamaica.
Albion,	do.	Hiram Lodge,	Lansingburg.
Abram's,	do.	Unity Lodge,	Canaan.
Adelphi,	do.	Steuben,	Newburg.
Warren,	do.	St. John's,	Warwick.
L'Unite Americaine,	do.	La Fayette,	Armenia.
Clinton,	do.	Washington,	Clermont.
Erin,	do.	St. John's,	Florida.
Mount Moriah,	do.	Livingston,	Stillwater.
Morton,	do.	Amicable,	Whitestown.
Benevolent,	do.	Ontario Lodge,	Canandaigua.
Woods,	do.	Aurora,	Hampton.
New Jerusalem,	do.	Huntingdon,	Huntington.
L'Union Francaise,	do.	Paine Lodge,	Armenia.
La Sincerite,	do.	Livingston,	Kingsbury.
Howard,	do.	Freehold Lodge,	Freehold.
Temple Lodge,	Albany.	Union,	Newton, Long Island
Union Lodge,	do.	Harmony,	Catskill.
Mount Vernon,	do.	Rural,	Cambridge.
White's,	do.	Federal,	Hoosick.
Master's Lodge,	do.	Courtlandt,	Courtlandt.
Bern,	do.	Amicable,	Herkimer.
Morning Star,	do.	Columbus,	South East.

ı,	Ballstown.
ıs,	Frederickstown.
	Cooperstown.
nery,	Broadalbin.
	Pittstown.
	Canaan.
	Waterford.
	Goshen.
ew's,	Stanford.
ster,	Westchester.
n,	Beekmantown.
	Troy.
ie,	Coxsackie.
tar,	Salem.
ie Union,	Schoharie.
	Fairfield.
	Granville.
Brethren,	Cazenovia.
Star,	Unadilla.
	Smithtown.
	Hempstead, Long Island.
	Bath.
s,	Conajoharie.
	West Chester.
s's,	Middletown.
odge,	Union.
	Marbletown.
nery,	Rhinebeck.
	Schaticoke.
m,	Franklin.
odge,	Cayuga.
Felicity,	Sharon.
nery,	Montgomery,
h,	Schodack.
	Mount Pleasant.
	Paris.
	Bedford.
	North Salem.
n's,	Brooklyn.
ı,	Charlestown.
	Union.
	Duanesburg.
odge,	Marcellus.
tal,	Frederick.
	Roman.
;	Hartford.
	Aurelius.
	Schenectady

Alylum,	Coeymans,
Selected Friends,	Camillus.
Western Star,	Scipio.
Sylvan,	Sempronius.
Western Star,	Sheldon.
Moriah,	De Ruyter.
Rising Sun,	Adams.
Gilboa,	Blenheim.
Northern Constellation,	Malone.
Harmony,	Chazy.
St. John's,	Greenfield.
Morning Star,	Pittsford.
Delhi,	Delhi.
Genesee,	Honeydye.
Sullivan,	Lenox.
Homer,	Homer.
St. John's,	Wilmington.
Friendship,	Oswego.
Ark.	Geneva.
Champion,	Champion.
St. Laurence,	Kortright.
Harmony,	Tompkins.
Village,	Marcellus.
Aurora,	Meredith.
Harmony,	Rigs.
Richfield,	Richfield.
Hamilton,	Eaton.
Olive Branch,	Litchfield.
Farmer's Lodge,	Easton.
Meridian Sun,	Butternuts & N. Lisbon.
Western Light,	Lisle.
Solomon's, Mark Master's, 49,	N. East.
Warsaw,	Warsaw.
Sanger.	Sangerfield.
Northern Light,	Dekalb.
Western Star,	Bridgewater.
Scipio,	Aurora.
Hampton,	Sag Harbor, Long Island.
Genesee,	Avon.
Eastern Light,	Watertown.
Rising Sun,	Trenton.
Genesee,	Richmond.
Morton,	Walton.
Sincerity,	Phelps.
Hiram,	Huntington.
Steuben,	Steuben.
Rensalear,	Rensalearville.

Grand Lodge of New Jersey.

convention of free and accepted masons of the state of New y, was holden agreeable to previous notice, on the 18th De- er, A. D. 1786, at the city of New Brunswick, when a grand for the said state was duly constituted, and the Hon. David ly, Esq. chief justice of the state, was elected first grand r.

List of Subordinate Lodges.

non's Lodge,	Somerville.
han's,	Newark.
ton,	Trenton.
nny,	Newtown.
y,	Bridgetown.
bury,	Woodbury.
ington,	N. Brunswick.
son,	Orange.
er's,	Newton.
al,	Amwell.
Branch,	Greenwich.
nnati,	Hanover.
t Holly,	Mount Holly.
ı,	Salem.

20 Trinity,	Middletown Point.
21 Union,	Orange.
22 Friendship,	Port Elizabeth.
23 Augusta,	Frankford.
24 United,	Sandystown.
25 Hiram,	Flemington.
26 Hope Lodge,	Hope.
27 Mount Moriah,	New Brunswick.
28 St. Tammany,	Morristown.
29 Independence,	Haskett's Town.
30 Princeton,	Princeton.
31 Mansfield,	New Hampton.
32 Sharp Town,	Sharp Town.
33 Chatham,	Chatham.

Grand Lodge of Pennsylvania.

On the 24th of June, 1734, upon the petition of several brethren residing in Philadelphia, a warrant of constitution was granted by the grand lodge of Boston, for holding a lodge in that place; appointed the Rt. Worshipful Benjamin Franklin their first master: which is the beginning of masonry in Pennsylvania.

The grand lodge of England granted a grand warrant, bearing date the 20 June, A. D. 1764, to the M. W. William Bell and others, authorising them to hold a grand lodge for the state of Pennsylvania.

The grand officers, together with the officers and representatives of a number of regular lodges under their jurisdiction, at a communication holden in the grand lodge room in the city of Philadelphia, on the 25th day of September, 1786, after mature and serious deliberation, unanimously resolved, "That it is improper that the grand lodge of Pennsylvania should remain any longer under the authority of any foreign grand lodge." And the said lodge did then close, *sine die*.

The grand convention thus assembled did then and there *unanimously resolve*, that the lodges under the jurisdiction of the grand lodge of Pennsylvania, aforesaid, lately holden as a provincial grand lodge, under the authority of the grand lodge of England, should, and they did, form themselves into a grand lodge, to be called "*The Grand Lodge of Pennsylvania and masonic jurisdiction thereunto belonging*," to be held in the said city of Philadelphia.

List of Subordinate Lodges.

2,		Philadelphia.
3,		ditto.
5,		Cantwell's Bridge, Delaware.
9,		Philadelphia.
19,		Philadelphia.
21	Perseverance,	Harrisburg.
22,		Sunbury.
25,		Bristol.
43,		Lancaster.
45,		Pittsburgh.
46,		Ephrata.
50,		West Chester.
51,		Philadelphia.
52	Harmony,	ditto
59	Washington,	ditto
60	Lodge of Hope and Good Intention,	Brownsville.
61,		Wilkesbarre.
62,		Reading.
64,		Greensburg.
66,		Robinson township.
67	Concordia Lodge,	Philadelphia.
67,		Chester.
70,		Troga Point.
71	Orange Lodge,	Philadelphia.
72	Philadelphia Lodge,	Philadelphia.
73	L'Amenite (French)	Philadelphia.
75,		Pugh Town, Chester co.
77,	Les Freres Unis,	Port d'Espagne in the island of Trinidad.
81	Hiram,	Germantown.
82,		Milford.
83	St. Tammany's,	Damascus, Wayne co.
84,		Somerset.
91	Columbia Lodge,	Philadelphia.
92	Union Lodge,	Union Town.
94	Orange,	New Hope, Buck's co.
100	Rising Sun,	Bloomsbury.
102	Jerusalem Lodge,	Frankford.
103	Le Temple des Vertues Theologiales	Havanna.
104	Philanthropic,	Leacock Township.
106	Williamsport,	Lycoming co.
107	Western Star Lodge,	Kaskaskia.
108	Union,	Wyoux and Orwell.
109	Louisiana,	St. Genevieve.
110	Youghiogania,	Connelsville.
111	St. Louis,	St. Louis.
113	Ohio,	Pittsburgh.
114	Solomon's,	Philadelphia.
115	St. John's,	Philadelphia.
116	Amicitia,	Marietta.
119	North Star,	Clifford.
120	Liberty,	Troga.
121	Union Lodge,	Philadelphia.
122	Harmony Lodge,	New-Orleans.
123	St. John's Lodge,	York.
124,		Borough of Erie.
125	Herman's Lodge. (German)	Philadelphia.
126	Rising Star Lodge,	Philadelphia.
127	Philanthropy,	Philadelphia.
128	Temple,	Philadelphia.
130	Phœnix,	Philadelphia.
131	Industry,	Philadelphia.
132	Brandywine Lodge,	Brandywine.
138	St. James' Lodge,	Beaver.
134	Franklin Lodge,	Philadelphia.
136	Roxborough Lodge,	Roxborough.
136	Friendship,	Abington.
137	Bedford Bath Lodge,	Bedford.
138	Schuylkill Lodge,	Orwigsburh.
139	Rising Sun,	Philadelphia.

Grand Lodge of Delaware.

At a grand communication of a majority of the lodges, established in the state of Delaware, at the Town Hall, in the borough of Wilmington, on Friday, June 6, A. D. 1806, A. L. 5806, it was

Resolved unanimously, "That the several lodges of ancient masons in the state of Delaware, here represented by deputies properly authorised, consider it as a matter of right, and for the general benefit of masonry, that they ought to form a grand lodge within the said state; and do now proceed to form and organize themselves into a grand lodge accordingly, to be known and distinguished by the name of *The Grand Lodge of Delaware.*

List of Subordinate Lodges.

1	Washington,	Wilmington.
2	St. John's,	Newcastle.
3	Hiram,	Newark.
4	Hope Lodge,	Laurel, Sussex co.
5	Cantwell's bridge,	Newcastle county.
6	Hiram,	Wilmington.
7	Union,	Dover
8	Union,	Fort Penn.
9	Temple,	Milford.

Grand Lodge of Virginia.

The grand lodge of Virginia began its operations October 30, A. D. 1778. It meets annually, at the city of Richmond, on the second Monday in December. The mode of address is, "The Secretary of the Grand Lodge of Virginia, Richmond."

List of Subordinate Lodges.

1	Norfolk,	Norfolk.
2	Kilwinning Cross,	Port Royal.
3	Blandford,	Blandford.
4	Fredericksburg,	Fredericksburg.
5	St. Tammany's,	Hampton.
6	Williamsburg,	Williamsburg.
7	Botetourt,	Gloucester co.
8	Cabin Point,	Dormant.
9	York,	Dormant.
10	Richmond,	Richmond.
11	Northampton,	Dormant.
12	Kempsville,	Kempsville.
13	Staunton,	Staunton.
14	Manchester,	Manchester.
15	Petersburg,	Dormant.
16	Lodge of Wisdom,	Norfolk.
17	Charlotte,	Dormant.
18	Smithfield Union,	Smithfield.
19	Richmond Randolph,	Richmond.
20	Scottville,	Dormant.
21	Winchester Hiram,	Winchester,
22	Alexandria Washington,	Alexandria.
23	Dinwiddie,	Dinwiddie co.
24	Pittsylvania,	Dormant.
25	Lexington, Now under the Grand Lodge of Kentucky.	
26	Washington,	Dormant.
27	Rockingham Union,	Dormant.
28	Cumberland,	Extinct,
29	No lodge of this number.	
30	Solomon's,	Suffolk.
31	Columbia,	Dormant.
32	George,	Warminster.
33	Warren,	Warren.
34	Benevolent,	Dormant.
35	Paris, now under the jurisdiction of the Grand Lodge of Kentucky.	
36	St. John's,	Richmond.
37	Hick's Ford,	Greensville co.
38	Buckingham Union,	Dormant.
39	Marshall,	Lynchburg.
40	Stevensburg,	Culpepper county.
41	Lebanon,	Dormant.
42	Bath Union,	Warm Springs.
43	Fairfax,	Culpepper co.
44	Door to Virtue,	Dormant.
45	Aberdeen,	Dormant.
46	Now under the jurisdiction of the Grand Lodge of Kentucky.	
47	Now under the jurisdiction of the Grand Lodge of the District of Columbia.	
48	Abingdon,	Washington co.
49	Green Briar,	Greenbriar co.
50	Dumfries,	Dumfries.
51	Painesville,	Dormant.
52	Brunswick,	Brunswick co.
53	Chuckatuck,	Isle of Wight co.
54	Jerusalem,	Richmond.
55	Wythe Fraternal,	Wythe co.
56	Lodge of Naphtali,	Norfolk.
57	Now under the jurisdiction of the Grand Lodge of Kentucky.	
58	Day,	Dormant:
59	Hiram,	Westmoreland co.
60	Widow's Son,	Milton.
61	Chester,	Dormant.
62	Lodge of Harmony,	Dormant.
63	Fredericksburg American,	Fredericksburg.
64	Madison,	Madison county.
65	Jefferson,	Surry county.

66	Winchester Union,	Winchester.
67	Haymarket,	Centreville.
68	Rockbridge,	Lexington.
69	Warrington,	Fauquier co.
70	Cartersville,	Dormant.
71	Way to Happiness,	Patrick co.
72	No lodge of this number.	
73	Ark,	Dormant.
74	Friendship,	Lovingston.
75	Loudon,	Dormant.
76	Centre,	Southampton co.
77	Franklin,	Mecklenburg.
78	Washington,	Dormant.
79	Farnham,	Richmond co.
80	Moorfield,	Hardy co.
81	Salem,	Paris.
8	Portsmouth,	Dormant.
83	Concord,	Lunenburg.
84	Sycamore,	King & Queen co.
85	Astrea,	Sumer co.
86	Preston,	King George co.
87	N. Glasgow Union,	Amherst co.
88	Lancaster Union,	Lancaster co.
89	Mont Horeb,	Martinsburg, Berkeley co.
90	Charlottesville,	Charlottesville.
91	Mount Nebo,	Shepherdstown.
92	Rockfish Harmony,	Nelson co.
93	Morgantown Union,	Monongalia co.
94	P. E. Providence,	Prince Edward co.
95	Liberty Lodge,	Bedford co.
96	Halifax Hiram L.	Halifax co.

Grand Lodge of Kentucky.

The Grand Lodge of Kentucky was established on the 13th day of October, A. D. 1800. and has the following number of regular lodges under its jurisdiction:

List of Subordinate Lodges.

1	Lexington Lodge,	Lexington.
2	Paris,	Paris.
3	Georgetown,	Georgetown.
7	Harmony,	Natchez, M. T.
8	Abraham's,	Louisville.
9	Jerusalem,	Henderson.
10	Unity,	Millersburgh.
11	St. John,	Flemingsburgh.
12	Philanthropic,	Davidson co. Tenn.
13	Cincinnati,	Cincinnati, O.
14	Mount Vernon,	Georgetown.
15	Vincennes,	Vincennes, Ind.
16	Paris Union,	Paris.
17	Russellville,	Russellville.
4	Hiram's,	Frankfort
5	Solomon's	Shelbyville.
6	Washington,	Bardstown.
18	St. Andrews,	Cynthiana.
19	Washington,	Washington.
20	Winchester,	Winchester.
21	Madison,	Huntsville, Mis.
22	Davies,	Lexington.
23	Montgomery,	Mount Sterling.
24	Allen,	Glasgow.
25	Richmond,	Richmond.
26	Maysville,	Maysville.
27	Columbia,	Columbia.
28	Union,	Madison, Ind.

Grand Lodge of North Carolina.

The grand lodge of North Carolina was first constituted by virtue of a charter from the grand lodge of Scotland, A. D. 1771. It convened occasionally at Newbern and Edenton, at which latter place the records were deposited previous to the revolutionary war. During the contest the records were destroyed by the British army, and the meetings of the grand lodge suspended.

The members of the craft convened at Hillsborough in this state, A. D. 1787, and compiled certain regulations for the government of the grand lodge, and again set to work. In the same year they appointed a committee to form a constitution for their future government, which was accordingly done, and in the year following, the said constitution was formally adopted, and ratified at the city of Raleigh, at which place the grand lodge meets annually.

List of Subordinate Lodges.

1	St. John,	Wilmington.
2	Royal White Heart,	Halifax.
3	St. John.	Newbern.
5	Royal Edwin,	Windsor.
8	Phœnix,	Fayetteville.
10	Johnson Caswell,	Warrenton.
15	Washington,	Beaufort county.
17	American George,	Murfreesborough.
18	King Solomon,	Jones county.
24	Hiram,	Williamsborough.
25	Pansophia,	Moore county.
27	Mount Moriah,	Tredell county.

20 St. Tammany,	Wilmington.	50 King Solomon,	Northampton C. H.
21 Phalanx,	Charlotte.	57 St. Andrews,	Louisburg.
22 Freeland,	Rowan county.	58 Concord,	Tarborough.
29 Davie,	Bertie county.	59 Perseverance,	Plymouth.
40 Hiram,	City of Raleigh.	62 Union,	Waynesborough.
46 Liberty,	Wilkesborough.	63 Camden,	Jamesborough.
47 Orange,	Lincoln county.	64 Kilwinning,	Waydesborough.
53 Hall,	Indian Town.	65 Friendship,	St. Stephen's, Mississippi.
54 Unanimity,	Edenton.		

Grand Lodge of South Carolina.

The Grand Lodge of the State of South Carolina was instituted and established at Charleston on the 24th day of March, A. D. 1787.

The general grand communication is holden in Charleston annually, on St. John the Evangelist's day; and the quarterly communications on the last Saturday in March, June and September, and on the next Saturday but one preceding St. John the Evangelist's day.

List of Subordinate Lodges.

No. 2, Marine Lodge,	Charleston.	No. 5,	Charleston.
4, Union Kilwinning Lodge,	ditto	No. 6,	ditto
No. 7,	ditto	No. 43,	Pendon.
No. 9,	ditto	No. 46,	Charleston.
No. 12,	ditto	No. 55, Kershaw Lodge	Camden.
No. 14, Orange Lodge,	Charleston.	No. 56, Marion,	Georgetown.
No. 36,	ditto	No. 68,	Columbia.

Grand Lodge of Tennessee.

The Grand Lodge of Tennessee, has the following number of regular Lodges under its jurisdiction.

List of Subordinate Lodges.

2 Tennessee Lodge,	Knoxville.	6 King Solomon's,	Gallatin.
3 Greenville,	Greenville.	7 Hiram,	Franklin.
4 Newport,	Newport.	8 Cumberland,	Nashville.
5 Overton,	Rogersville.	9 Western Star,	Port Royal.

Grand Lodge of Ohio.

The Grand Lodge of Ohio was instituted b a convention of Delegates from all the lodges within the state, assembled at Chilicothe, on the first Monday of January, A. D. 1808—A. L. 5808, and elected their grand officers on the 7th of the said month. The first communication of the grand lodge was holden at Chilicothe on Monday the 2d day of January, A. D. 1809—A. L. 5809.

List of Subordinate Lodges.

2 Nova Cesarea Harmony,	Cincinnati.	10 Meridian Orb,	Painesville.
3 Erie,	Warren.	11 Centre Star,	Grandville.
4 New-England,	Worthington.	12 Unity,	Ravenna.
5 Amity,	Zanesville.	13 St. John's,	Dayton.
6 Scioto,	Chillicothe.	14 Franklin,	Troy.
7 Morning dawn,	Gallipolis.	15 Concord,	Cleaveland.
8 Harmony,	Urbanna.	16 Belmont,	St. Clairsville.
9 Mount Zion,	Clinton.		

17 Washington,	Hamilton.	24 Army Lodge,	———
18 Hiram,	Delaware.	25 Passumuths,	Athens.
19 Jerusalem,	Hartford.	26 Lebanon,	Lebanon.
20 Farmer's,	Belpre.	27 Morning Star,	Springfield.
21 Western Star,	Canfield.	28 Temple,	Hopperfield.
22 Rising Sun,	Ashtabula.	29 Clermont Amity,	Williamsburg.
23 Pickaway,	Circleville.	30 Ohio,	Columbus and Franklinton.

Grand Lodge of Georgia.

The Grand Lodge of Georgia is holden "by virtue, and in pursuance of, the right of succession, legally derived from the most noble and most worshipful Thomas Thyne, lord viscount Weymouth, grand master of England, A. D. 1730, by his warrant, directed to the right worshipful Roger Lacey; and by the renewal of the said power by Sholto Charles Douglas; lord Aberdour, Grand master of Scotland, for the years 1755 and 1756; and grand master of England for the years 1757 and 1758, as will appear in his warrant, directed to the right worshipful Grey Elliott."

On the 16th day of December, A. D. 1786, a convention of the several lodges holden in the state, assembled at Savannah, when the permanent appointments which had been heretofore made by the grand master of England, were solemnly relinquished, by the right worshipful Samuel Elbert, grand master, and the other officers of the grand lodge; and certain regulations adopted, by which the grand officers are now elected annually by the grand lodge.

List of Subordinate Lodges.

1 Solomon's Lodge,	Savannah.	22 La Constance,	Savannah.
2 Hiram's Lodge,	ditto	23 Harmony,	Darien.
8 St. Patrick's,	Louisville.	24 Franklin,	Warrenton.
10 Union,	Savannah.	25 Royal Lodge,	Bourke.
17 Stith,	Sparta.	28 San Fernando,	Fernandina.
18 Social,	Augusta.		Amelia, E. F.
19 Houston,	Effingham.	29 ———	Elberton
20 Stephen's,	Waynesbrough.		

Grand Lodge of Louisiana.

List of Lodges in Louisiana, formerly under the jurisdiction of the Grand Lodge of Pennsylvania.

List of Subordinate Lodges.

90 La Parfaite Union,	New-Orleans.	118 La Perseverance,	ditto
93 La Charite Lodge,	ditto	129 L'Etoile Polaire,	ditto
117 La Concorde Lodge,	ditto		

GRAND LODGE OF MARYLAND.

Until the year 1783, the lodges in Maryland, which had become numerous, derived their authority from, and were subordinate to the grand lodge of Pennsylvania; on the 17th day of June in the same year, a convention was called, who held their session at Talbot Court House, to take into consideration the propriety of establishing a statistical jurisdiction. Among the eminent characters who attended this meeting, we find, on perusing the documents to which we have been kindly admitted free access, the late Rev. brother William Smith, D. D. Grand Secretary of the Grand Lodge of Pennsylvania, Hon. Levin Winder, late governor of Maryland, and others. Among other proceedings, a resolution was unanimously passed, that the convention deemed it a matter of right, and that they ought to form a grand lodge for the state of Maryland, independent of any other jurisdiction.

At a grand convention held at the same place, on the 31st of July, in the same year; the respective representatives being clothed with full powers, proceeded to the formation of a grand lodge, by electing grand officers, when the following respectable selection was made: viz. Brother John Coates, G. M. who was pleased to appoint Brother James Kent, D. G. M. brother Thomas Bourke was chosen S. G. W. brother William Forrester, J. G. W. brother Charles Gardiner, G. S. and brother William Perry, G. T.

An interesting correspondence was then opened between the grand master elect and the constituted authorities of the grand lodge of Pennsylvania, on the subject of the separation. We regret that we cannot, without transcending our limits, publish these letters at large, which are in their kind very excellent.

The grand lodge of Maryland continued to hold their sessions at the town of Talbot, until the year 1794, when masonry having by this time extended its benign influence throughout the state, a number of lodges having been established in the town of Baltimore and on the Western Shore of the state, it became convenient to remove the grand lodge to Baltimore: the first session under this new arrangement was held in the month of May, in the above year, and has since continued to meet there semi-annually in the months of May and October.

Under the auspices of the late venerable and revered John

Crawford, M. D. who for a long series of years presided as grand master, masonry continued to flourish in this state. The death of this venerable seer was attended with such circumstances as will not soon be eradicated from the minds of his brethren, who, with the community at large with whom he associated, were wont to respect him for his Christian and masonic virtues: perhaps, since the days of the celebrated Howard, that man has not appeared on the stage of life, whose character has no nearly approached that celebrated philanthropist as the late Dr. Crawford.

The circumstances above alluded to are as follows: at the last session he delivered, as was his custom, an original charge, lengthy and luminous, the production of his own rich imagination, couched in the most affectionate and parental language, at the conclusion of which, he intimated to his brethren his wish to retire from office, pleading his long services and advanced age; he then resigned the oriental chair to his associate, and passing through the adjacent room, gave the tyler an affectionate shake by the hand observing, that the door which had just closed upon him would never again be opened for his reception; wishing him, at the same time, happiness here and hereafter.

The first act of the grand lodge, and it was the spontaneous act of each individual composing it, was to give him an unanimous vote of continuance, but heaven had decreed what the venerable subject of our history seemed to have a full presentiment of, that his work was finished; for the same grand lodge who heard his valedictory* address, who unanimously recalled him to the chair, where called upon before the session adjourned, to follow his remains to the tomb.

On this occasion the present grand master of Maryland, Tobias Watkins, M. D. delivered an oration, which it was our intention to have incorporated in this work; the reasons why we have not done so are too obvious to require explanation.

The grand lodge passed a resolution, and appropriated the necessary sum to erect a monument to his memory, which is completed, and is to be placed in the vestibule of the masonic hall, which has been commenced in Baltimore.

It is a triangular pedestal of stone, on a triangular base, with marble pannels; on the top an urn, from which proceeds

*It is to be regretted that the excellent charges of this excellent man, have been either destroyed by himself or have been otherwise so disposed of as that they cannot be published for the edification of posterity.

flame of incense; on the respective sides, a heart pierced th a dagger, the hour-glass, and friendship represented the two hands closely grasped.

The following is the inscription:

To the Memory of
JOHN CRAWFORD, a citizen of Baltimore.
He was born in *Ireland*, on the 3d May, 1746,
d rendered up his soul to his creator, on the 9th May, 1813,
Aged LXVII years.
e received the degree of Doctor of Medicine from the faculty
of Leyden; served as surgeon in chief, in the employment
of the British government, in both the Indies;
was for many years Physician General
to the Dutch colony of Demerara;
nember of the Medical and Chirurgical faculty of Maryland:
nd for XIII. years GRAND MASTER of MASONS in this state:
In these employments, self was wholly forgotten,
in his zeal to be useful.
His virtues rendered him worthy of a father,
who was a model for all Christians;
his talents rendered him worthy
of his illustrious brother ADAIR, one of the most
illiant ornaments of Medicine and Philosophy in England:
his urbanity sustained the honour
of the distinguished family from which he sprung; and
his unwearied charity, his forgetfulness of injuries,
and his social virtues, rendered him
a model for all ranks.
His time, his labours, his cares and his fortune,
were devoted to the cause of suffering humanity.
His name alone will constitute his eulogy.
He was the father of the poor, the brother of the stranger,
the friend of the friendless.
His MASONIC BRETHREN of the state of Maryland,
have raised this monument to his memory,
as a testimony of their respect and
eternal regard.

Cassia Lodge, No. 45, within the same jurisdiction, voted sum to have his portrait engraved, which has since been resented to the compiler to ornament this work; it fronts age 119; the plate was engraved from a portrait painted by Charles Peale Polk, about twenty-five years before the Doc-

tor's death; making the necessary allowance for age, it may be considered a capital likeness.

Let us not be charged with partiality to our place of abode, by being thus verbose; want of information more than a desire to do general justice, is our apology for not having noticed all the different grand lodges more at large. Besides, Crawford has done more for masonry, by the pattern he has left us, than would the laboured productions of the most euridite writer.

List of Lodges Subordinate to the Grand Lodge of Maryland.

3 Washington Lodge,	Baltimore.	50 Philanthropic,	Newmarket.
13 Concordia,	Baltimore.	51 Warren,	Baltimore.
25 Amicable,	Baltimore.	52 La Verite,	Baltimore.
26 Temple,	Reister's Town.	53 Harmony,	West Nottingham.
33 Mount Moriah,	Hagerstown.	54 Corinthian,	Baltimore.
34 St. John's,	Baltimore.	55 Worcester,	Worcester Co.
39 Philadelphos,	Taney Town.	56 Phœnix,	Baltimore.
44 Mount Ararat,	Belle Air.	57 Salisbury Lodge,	Salisbury.
45 Cassia,	Baltimore.	58 Columbia Lodge,	Fredericktown.
46 Door to Virtue,	Pipe Creek.	59 Washington Lodge,	Denton.
48 Union,	Elkton.	60 Union Lodge,	Baltimore.
49 Somerset,	Princess Anne.		

Grand Lodge of the District of Columbia.

On the 11th day of December, A. M. 5810, a convention was called, and delegates attended from most of the lodges in the District of Columbia, they held their session in the city of Washington.

The following lodges were duly represented, viz:

FEDERAL LODGE, No. 15.
BROOK LODGE, No. 47, city of Alexandria.
COLUMBIA LODGE, No. 3.
WASHINGTON NAVAL LODGE, No. 41.
POTOMAC LODGE, No. 4.

These lodges had heretofore worked under the jurisdiction of the Grand Lodges of Maryland and Virginia.

The convention proceeded to the choice of a chairman, when brother Alexander M'Cormick was chosen.

A number of resolutions were passed, among others, one expressive of the right and expediency of establishing and organizing a Grand Lodge at the seat of the national government.

On the 8th day of January, the convention proceeded to the

:tion of officers, when the following brethren were duly chosen, :

VALENTINE REINTZEL, R. W. G. Master.
JOHN KINCAID, R. W. D. G. Master.
ALEXANDER M'CORMICK, R. W. S. G. Warden.
JOSEPH CASSIN, Jr. R. W. J. G. Warden.
CHARLES JONES, R. W. G. Secretary.

The grand lodge thus organized continued to meet by adjournıt, from time to time, during the intervals of which a corresıdence was entered into with the Grand Lodges of Maryland l Virginia, on the subject of the contemplated separation, en at a stated meeting held on the 14th of January, A. L. 2, the following brethren were elected to the respective ofs attached to their names, viz:

ALEXANDER M'CORMICK, R. W. G. Master.
AMOS ALEXANDER, R. W. D. G. Master.
JOSEPH CASSIN, R. W. S. G Warden.
ALEXANDER L. JONCHEREZ, R. W. J. G. Warden.
JAMES HEWITT, W. G. Secretary.
THOMAS HALIDAY, W. G. Treasurer.

The lodge then proceeded to the election of the subordinate ofrs, by nomination, when the following brothers were duly :ted, viz:

ANDREW T. M'CORMICK, G. Chaplain.
NINIAN BEALL, S. G. Deacon.
SHADRACH DAVIS, J. G. Deacon.
WILLIAM O'NEAL, G. Marshal.
VINCENT KING, G. S. Bearer.
P. D. STELLE, G. Pursuivant.
BARNEY PARSONS, G. S. and G. T.

Lodges subordinate to the Grand Lodge of the District of Columbia.

ral Lodge, No. 1.
k Lodge, No. 2.
mbia Lodge, No. 3.
hington Naval Lodge, No. 4.
Potomac Lodge, No. 5.
Union Lodge. No 6.
Lebanon Lodge, No. 7.

The meetings of this Grand Lodge are held semi-annually, in ıuary and July.*

he Grand Royal Arch Chapter for the State of Maryland and District of Columbia,

ıolden annually, on the second Monday in November, alternately at Baltimore and the City of Washington.

We have been the more particular in recording a history of this Grand lge, for notwithstanding it is held at the seat of the Grand National Coun- it is the youngest Grand Lodge in the Union, and has not until now, n noticed in any of the standard books.

Grand Lodge of Nova Scotia, &c.

R. W. John George Pike, Esq. grand master.
R. W. Hon. Andrew Belcher, deputy grand master.

List of Subordinate Lodges.

Annapolis Royal,	Annapolis.	Fidelity, 7th Regiment foot.	Halifax.
Cornwallis,	Halifax.	Harmony,	Sidney.
Chester,	Chester.	Hiram,	Shelburne.
Digby,	Digby.	Hibernia,	Liverpool.
Parr,	Shelburne.	Solomon's,	Fredericksion. (N. B.)
Royal Edwin,	Halifax.	St. John's,	Charlottetown
St. Andrews,	Halifax.	Trinity,	Halifax.
St. John's,	Halifax.	Temple,	Guysborough.
St. George,	Cornwallis.	Union,	Halifax.
St. George,	Maugerville. (N. B.)	Virgin,	Halifax
Sun,	Sussex Vale, (N. B.)		

Grand Lodge of Upper Canada.

M. W. William Jarvis, Esq. grand master.
R. W. Robert Kerr, Esq. deputy grand master.

List of Subordinate Lodges.

No. 1, Newark,	Niagara.	No. 7, ——	——
No. 2,	Queenstown.	No. 8, ——	——
No. 3,	York.	No. 9, Bertie,	Fort Erie:
No. 4, Newark,	Niagara.	No. 10,	Barton.
No. 5, ——	——	No. 11,	Mohawk Village.
No. 6, ——	——	No. 12,	Stamford.

Grand Lodge of Lower Canada.

M. W. his Royal Highness Prince Edward, &c. &c. grand master.
R. W. George Lewis Hamilton, D. G. M.

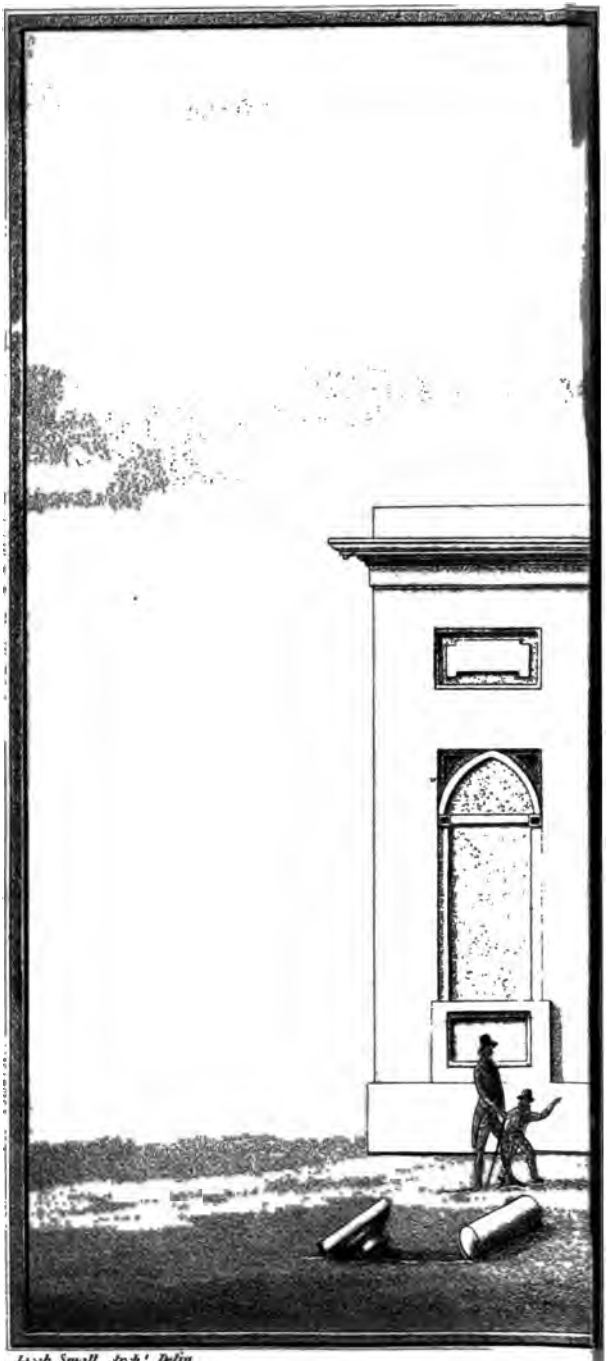
List of Subordinate Lodges.

No. 9 In the 4th Bat. R. Artillery at Quebec.		No. 5, Royal Edward,	Edwardsburg.
No. 40,	Quebec.	No. 6, Richlieu, at William Henry, L. C.	
No. 241. do. These three on the registry of England.		No. 7, Fidelity, 7th Reg. of foot.	
		No. 8, Union,	Montreal.
No. 1, Glengary Lodge, in the 2d Bat. R. C. Volunteers.		No. 9, Select Surveyors at Missisquoui Bay.	
		No. 10, Zion,	Detroit.
No. 2, Royal Rose, in the 7th Reg. of foot.		No. 11,	Chambly.
No. 3, St. John's,	Lower Canada.	No. 12, St. Paul's,	Montreal.
No. 4, 2d Bat. 60th Regiment.			

The Charters of the following Lodges in the West Indies were granted by the Grand Lodge of the State of Pennsylvania.

No. 46,	Port au Prince.	No. 89,	Aux Cayes.
No. 77,	Trinidad.	No. 96,	St. Domingo.
No. 87,	St. Domingo.	No. 97,	Dito
No. 88,	St: Marque.	No. 99,	Dito

No. 42, Island of St. Helena, by the Grand Lodge of South Carolina; and Chosen Friends, Demerara, West Indies, by New-York Grand Lodge.



Jacob Small Arch! Delin

FRON

ADDITIONAL HYMNS AND ODES.

(Set to appropriate Musick)

s used at the Consecration of Lodges, and other solemn occasions.

Ode—to be sung at the Installation of a Lodge.

ANDANTE.

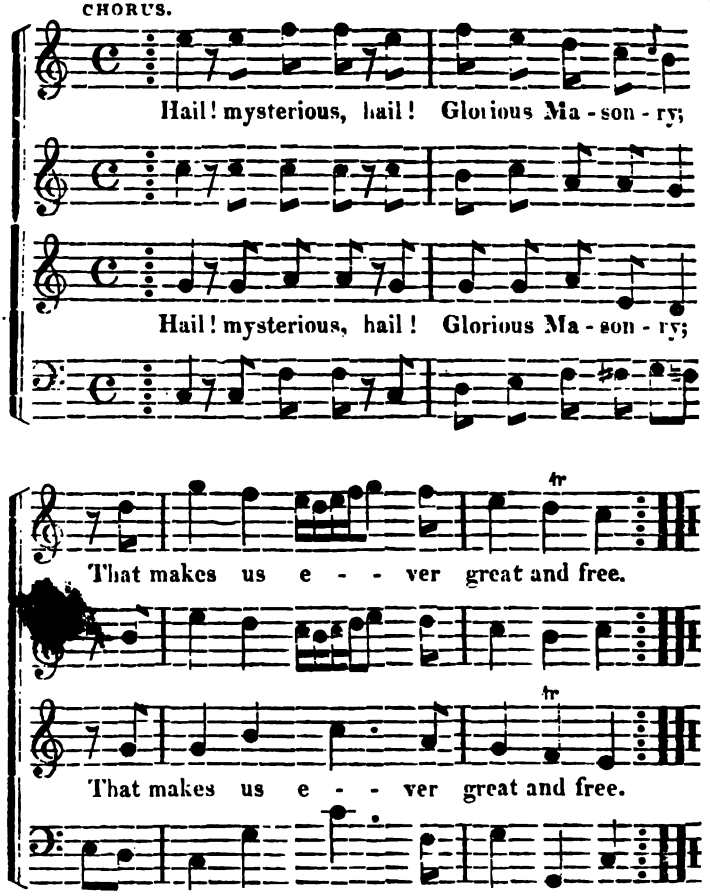
When earth's foun - da - - tion first was laid, By

the Al - - migh - - - ty Ar - - tist's hand,

'Twas then our per - fect, our perfect laws were made,

Es - - tablish'd by his strict command.

CHORUS.



As man throughout for shelter sought,
In vain from place to place did roam,
Until from heaven, from heaven he was taught
To plan, to build, to fix his home.
Hail! mysterious, &c.

Hence illustrious rose our art,
And now in beauteous piles appear;
Which shall to endless, to endless time impart.
How worthy and how great we are.
Hail! mysterious, &c.

Nor we less fam'd for ev'ry tie,
By which the human thought is bound;
Love, truth, and friendship, and friendship socially,
Join all our hearts and hands around.
Hail! mysterious, &c.

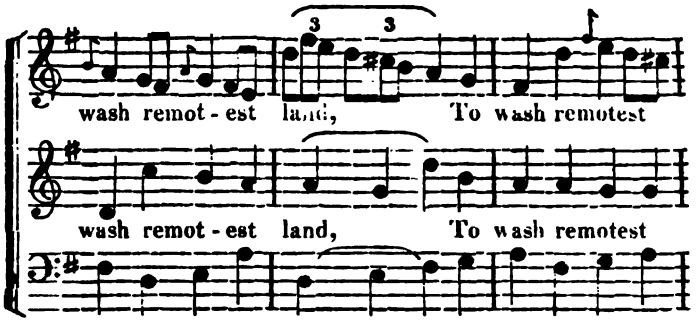
Our actions still by virtue blest,
And to our precepts ever true,
The world admiring, admiring shall request,
To learn, and our bright paths pursue.
Hail! mysterious, &c.

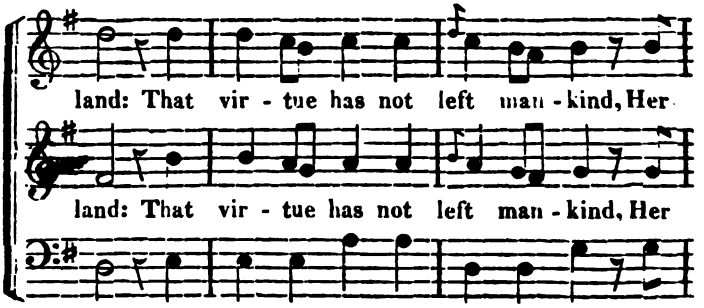
PAST MASTER'S SONG.

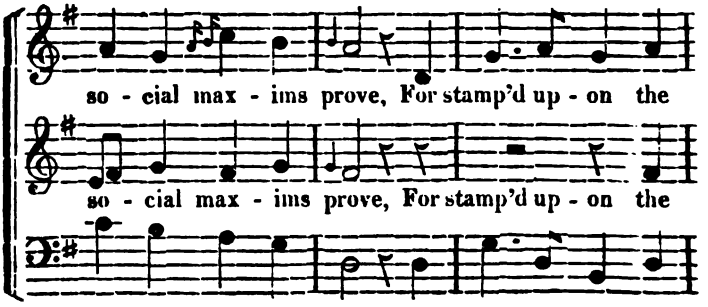
MODERATO.

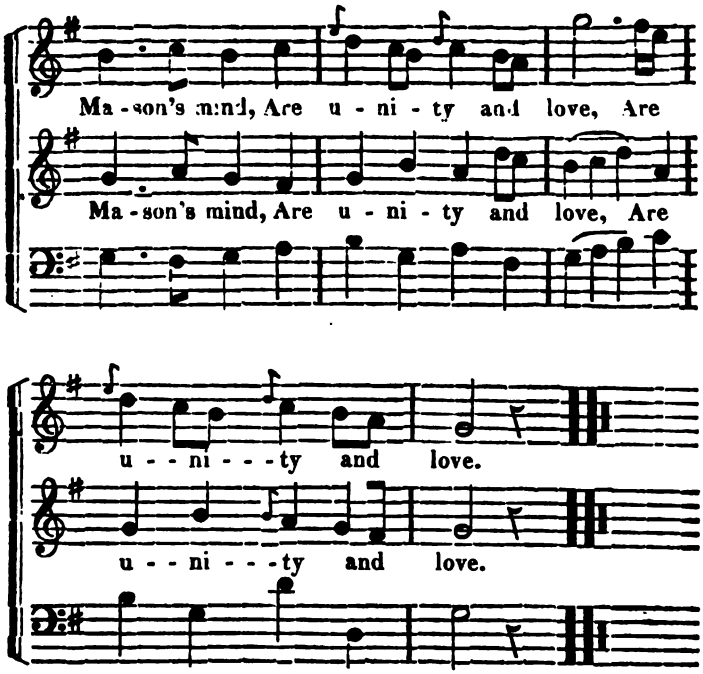
Let Ma - son - ry from pole to pole, Her sacred
Let Ma - son - ry from pole to pole, Her sacred

laws ex - pand, Far as the migh - ty waters roll, To
laws ex - pand, Far as the migh - ty waters roll, To


wash remot - est land, To wash remotest
wash remot - est land, To wash remotest


land: That vir - tue has not left man - kind, Her
land: That vir - tue has not left man - kind, Her

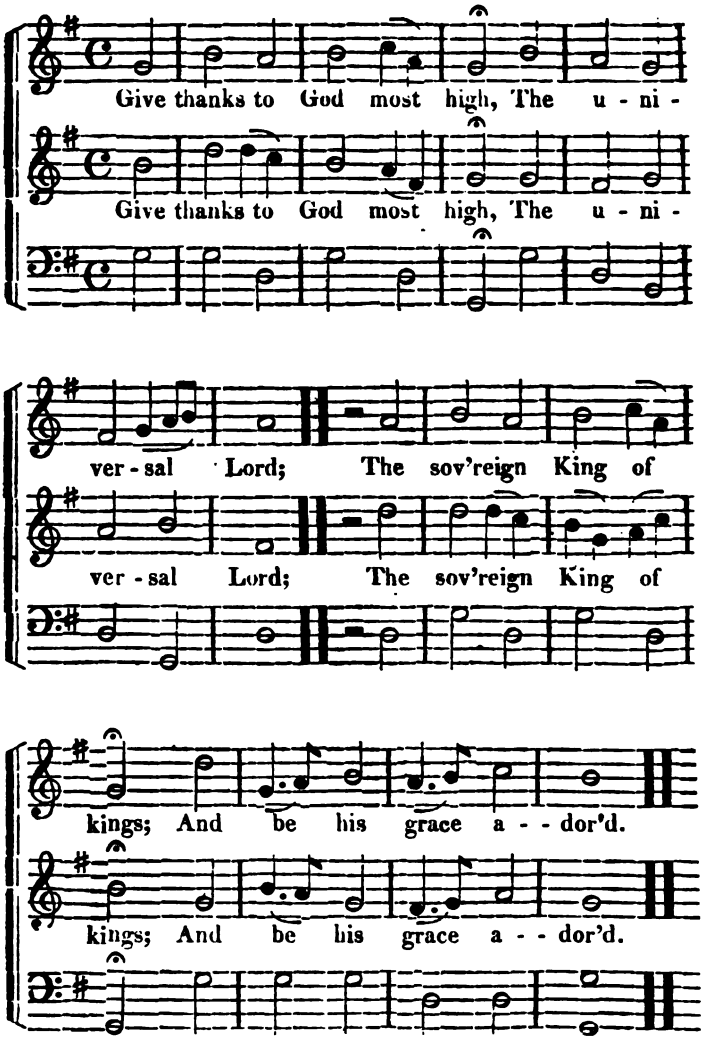

so - cial max - ims prove, For stamp'd up - on the
so - cial max - ims prove, For stamp'd up - on the

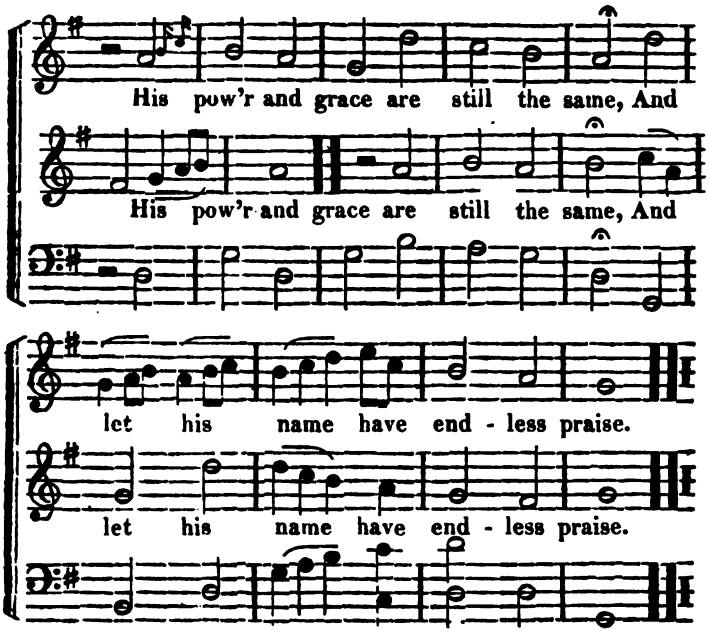


Ascending to her native sky,
  Let Masonry increase;
A glorious pillar rais'd on high,
  Integrity its base.
Peace adds to olive boughs entwin'd,
  An emblematic dove,
As stamp'd upon the Mason's mind,
  Is unity and love.

GIVE THANKS TO GOD MOST HIGH.

To be sung at the Consecration of a Chapter of Royal Arch Masons.





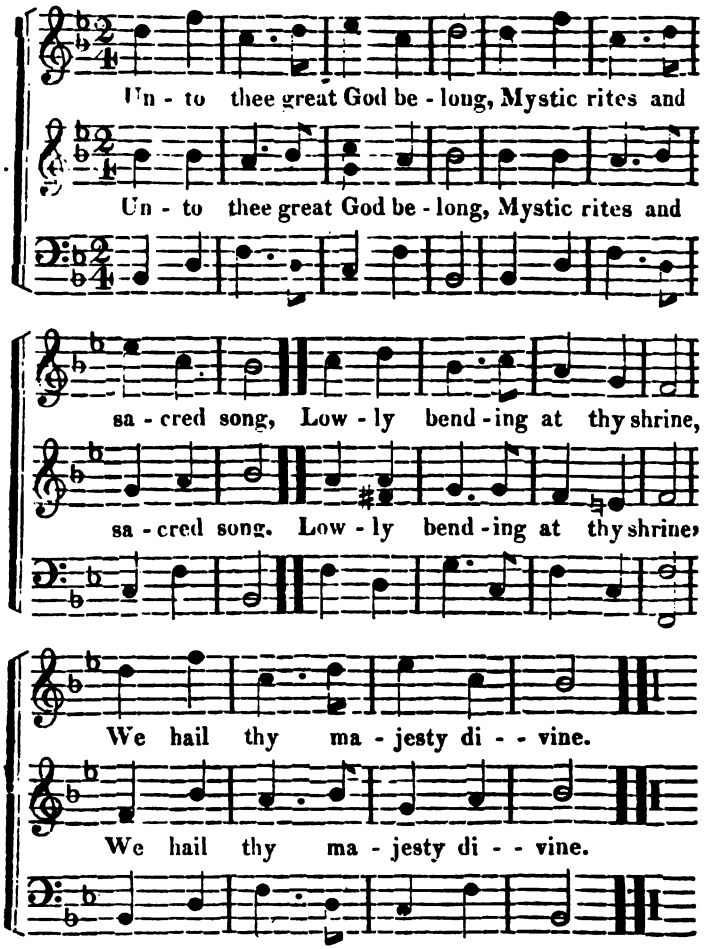
The shining worlds above
In glorious order stand,
Or in swift courses move,
By his supreme command.
He spake the word,
And all their frame
From nothing came
To praise the Lord.

His power and lifted rod
Cleft the Red-sea in two,
And for his people made
A wond'rous passage through.
In diff'rent ways
His works proclaim
His wondrous name,
And speak his praise.

Give thanks aloud to God,
To God the heavn'ly king;
And let the spacious earth
His works and glories sing.

His power and grace
Are still the same;
And let his name
Have endless praise.

Hymn—to be sung at the Consecration of a Lodge.



Glorious Architect above,
Source of light and source of love,

Here thy light and love prevail.
Hail! Almighty Master, hail!.

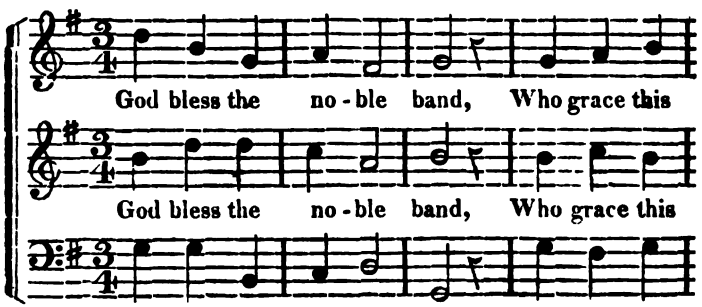
Whilst in yonder regions bright,
The sun by day, the moon by night,
And the stars that gild the sky,
Blazon forth thy praise or high.
Join, O earth! and as you roll,
From east to west, from pole to pole,
Lift to Heaven your grateful lays,
Join the universal praise.

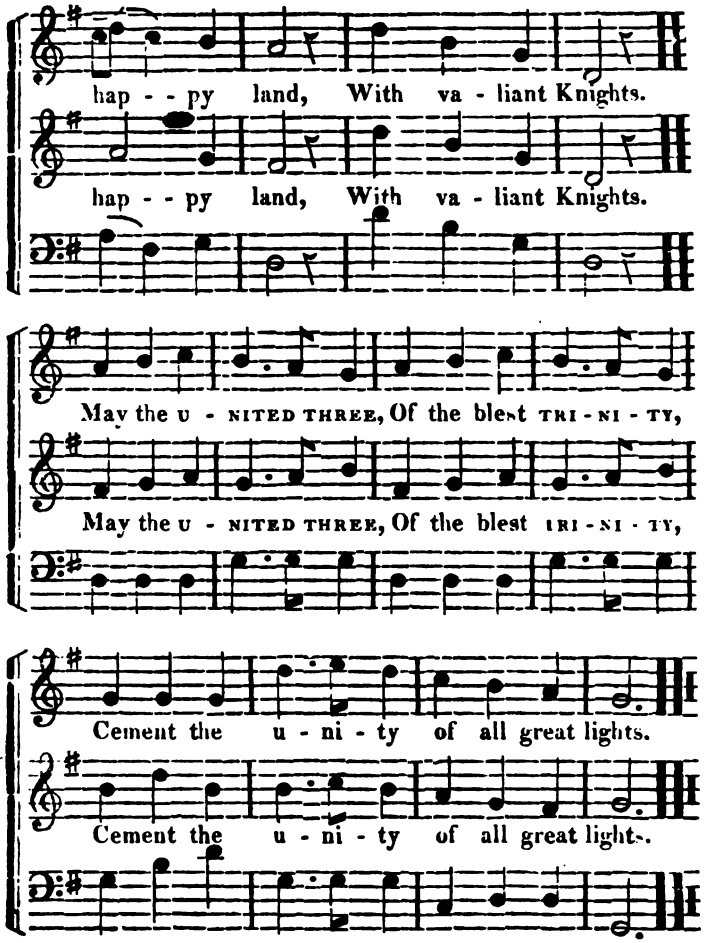
Warm'd by thy benignant grace,
Sweet Friendship link'd the human race;
Pity lodg'd within her breast,
Charity became her guest.
There the naked, raiment found;
Sickness, balsam for its wound;
Sorrow, comfort, hunger, bread,
Strangers there a welcome shed.

Still to us, O God dispense
Thy divine benevolence.
Teach the tender tear to flow,
Melting at a brother's woe,
Like Samaria's son, that we,
Blest with boundless charity,
To th' admiring world may prove
They dwell in God who dwell in love.

KNIGHT TEMPLAR'S SONG.

This tune may be sung to the Mark Master's song, page 214.





Twelve once were highly lov'd:
But one a Judas prov'd,
  Put out his fire.
May Simon haunt all fools
Who vary from our rules,
May the heads of such tools
Rest high on spires.

'Gainst Turk and Jew we fight.
And in Religion's right
  We'll breathe our last.

Poor pilgrims begging we
Will our Jerus'lem see,
All steps, sir Knights, have ye
  Glor'ously pass'd.

Enter'd, pass'd, rais'd, and arch'd
And then like princes march'd
  Through rugged ways;
At length great lights we view,
And poor old Simon too,
Also the word so true,
  Glory and praise.

God in his rainbow gave
Colours which now we have,
  Black, red, and blue.
These colours emblems are
Of royal love most rare,
We are in souls sincere,
  Just, good, and true.

Sir Knights, clasp hand in hand,
None but Knight Templars stand
  In circle round.
May we all live in love,
And ev'ry comfort prove,
May manna from above
  Fall on this ground.

FINIS.